

imua

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ISSUE 1 • 2025

No ka unuhi, he lu'u a he ea

Ea lost (and gained) in translation

E ke Akua Mana Loa, mahalo iā ‘Oe no nā pōmaika‘i a pau.

Mahalo pū no ka ho‘ōla hou ‘ia mai o ka ‘ōlelo Hawai‘i.

A mahalo nui ho‘i no ke ea Hawai‘i e ola pono mau ai.

Ma ka inoa o ka Makua, ke Keiki a me ka ‘Uhane Hemolele.

‘Āmene.

I ka ‘ōlelo nō ke ola

by **Livingston “Jack” Wong**
Chief Executive Officer

As a language that has gone from being the primary form of communication in pre-contact Hawai‘i to being the target of erasure by those wishing to extinguish Hawaiian culture, to being the heart of a resurgence powered by community leaders, ‘ōlelo Hawai‘i has always been and will continue to be a treasure unique to the people of our pae ‘āina. Fueled by their passion for Hawaiian cultural vibrancy and the sense of kuleana instilled during their formative years at Ke Kula ‘o Kamehameha, so many of our alumni have become champions in the ‘ōlelo Hawai‘i movement — from serving in key leadership roles to nurturing the next generation of speakers in the classroom. Through E Ola!, that commitment continues to grow, and our kumu and haumāna are finding new and exciting ways to ensure ‘ōlelo Hawai‘i is a central component to the Kamehameha Schools learning experience.



This issue of I Mua magazine is a testament to the restorative properties of ‘ōlelo Hawai‘i. The stories reveal how creating a stronger relationship with ‘ōlelo Hawai‘i deepens connections to identity and kuleana to future generations of ‘ōiwi. In these pages, we will be introduced to an innovative approach to ‘ōlelo Hawai‘i instruction at KS Hawai‘i; we’ll celebrate the kaiāulu-wide efforts during Mahina ‘Ōlelo Hawai‘i designed to grow ‘ōlelo Hawai‘i use in community spaces; and we’ll dive deep into the power of translation through the groundbreaking work of one of our alumni. These stories underscore the fact that ‘ōlelo Hawai‘i can be crucial to the student-teacher, individual-collective and people-land relationships that are at the core of who we are as Ke Kula ‘o Kamehameha.

We are all on our own personal journey in ‘ōlelo Hawai‘i. Whether you are a native speaker or a first-time learner, we can all commit to learning more, speaking more and sharing it with others. Let us ensure that it continues to fill our campuses, our homes and our communities. Every word we speak in ‘ōlelo Hawai‘i is not just a declaration of our resilience — it honors those who forged our path and assures a bright future for generations to come.

E ola mau ka ‘ōlelo Hawai‘i!

I mua Kamehameha!

Aloha,

Jack Wong



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Editor’s note:

In this edition of I Mua magazine, we proudly present three feature stories ma ka ‘ōlelo Hawai‘i. The linguistic complexity increases with each mo‘olelo, culminating in the cover story, which is geared toward our ever-growing fluent readership. With English versions available as well, there’s enjoyment and growth for everyone, regardless of language level. We’re all on the journey. I mua!

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I Mua

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I Mua magazine connects,
informs and inspires
through storytelling that
engages alumni and other
important members of
the donor community by
framing the breadth and
impact of Kamehameha
Schools and its mission
of strengthening the
capability and well-being
of Ke Ali‘i Pauahi’s people
through education. I Mua
is committed to being a
catalyst in establishing the
thriving lāhui envisioned by
the KS Board of Trustees.

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From Hawai‘i to Europe, Kamehameha students share aloha ‘āina

Dozens of Kamehameha Schools Kapālama haumāna traveled to Scotland and England in fall 2024, retracing the journey of Liholiho, who would become Kamehameha II. These Ambassadors of Aloha ‘Āina engaged with artifacts and documents significant to Hawaiian-British relations at the Museum of Scotland, Windsor Castle, Oxford University and other historic sites. The journey also included a cultural exchange with Indigenous students at the Glasgow Gaelic School, where they found similarities in the resurgence of traditional practices across cultures separated by oceans.

“Our kūpuna were out there in the world, these fearless ‘ōiwi agents and leaders of their time,” junior Hala‘i Pacarro said. “It just goes to show that

“We have a special purpose beyond just traveling and learning new things, but we actually have to take these things and apply them to uplift our lāhui.”

Emilie-Mae Placencia KSK’25

you can be Hawaiian anywhere and bring that aloha and ‘ike with you wherever you go.”

A highlight for many students was encountering an ‘ahu‘ula of Kamehameha I at the British Museum. Standing before the feather cloak — a gift to King George III — brought history to life in a powerful way. As the group descended into the museum’s basement, an intense stillness settled over them. In that quiet space, they felt the weight of history and kuleana in the room.

“We don’t even know when the last time those items got to be in the presence of other kānaka Hawai‘i,” Kamaha‘o Haumea-Thronas said. “You could just feel the mana — everyone collectively feeling so ha‘aheo to be there in that moment.”

Moved by the presence of this



The Ambassadors of Aloha ‘Āina at KS Kapālama follow in the footsteps of Kamehameha II, traveling from Scotland to England to explore Hawai‘i and British diplomacy.



Kamalei Sataraka (left) and Emilie-Mae Placencia offer a hula to honor an ‘ahu‘ula of Kamehameha I.

artifact, the students began to offer up pule, oli, mele and hula to honor this mea kupuna.

“That’s when it clicked for us. We have a special purpose beyond just traveling and learning new things, but we actually have to take these things and apply them to uplift our lāhui,” senior Emilie-Mae Placencia said.

Through culturally rich experiences

like these, Kamehameha Schools nurtures ‘ōiwi leaders who are connected to their roots and confident in their Hawaiian identity. By engaging in global diplomacy, our haumāna gain a deeper understanding of ‘ike kūpuna and aloha ‘āina as future change-makers of Hawai‘i and beyond. ❤️

Kamehameha Schools Maui wins first football state title

The last day of November 2024 delivered a huge first for Kamehameha Schools Maui.

Powered by an explosive running game and a stout defense, the Warriors beat Kaiser High School 37-14, to claim its first state football championship.

A huge contingent of fans wearing blue, white and Maui pink filled the stands at John Kauinana Stadium on the campus of Mililani High School to witness the historic accomplishment. The victory capped an epic season of firsts for Nā Koa, who beat every team in the Maui Interscholastic League for the first time and earned their first No. 1 seed in the First Hawaiian Bank/HHSAA Division II Football State Championships.

Bringing home the koa trophy is especially sweet for ‘ohana Delatori.

The victory capped an epic season of firsts for Nā Koa, who beat every team in the Maui Interscholastic League for the first time and earned their first No. 1 seed in the First Hawaiian Bank/HHSAA Division II Football State Championships.

Senior center Keawe Delatori experienced coming up short in the state title game his freshman and junior years. He says this year’s squad was determined to reach new heights.

“The secret sauce was the competition,” Delatori said. “In practice, we were always pushing, always making each other better, and ultimately that’s what led to our success.”

Keawe wasn’t even born yet back in 2003 when his makuakāne, **Leo Delatori KSK’86**, started the school’s football program. After more than a decade on the sidelines, Leo transitioned to campus leadership and now serves as dean of student services. He has fond memories of seeing both his son and the program develop throughout the years.

“There’s a legacy that has been built



PHOTO BY RYLEE SPARLING



Keawe Delatori KSM’25



PHOTO BY RYLEE SPARLING

from the first year up until now. Even the former players feel part of this,” Leo Delatori said.

Another highlight on championship night was the enthusiastic response from the Maui community. When the team’s plane arrived at Kahului Airport, Maui Fire Department fire hoses showered the plane in a lei of water. Huge crowds met the team at the gate and at baggage claim. Maui police even provided an escort to the ‘Aapueo campus. Proud KS alums played a part in carrying out these special celebrations.

“Just seeing and feeling that love — not only (the) KS Maui community, but the community as a whole, and being able to bring this victory back home for them is something special,” Keawe Delatori said. ❤️

KS alum helps develop app to amplify and preserve ‘ōlelo Hawai‘i

The ‘ōlelo Hawai‘i community has stepped up in a big way to support Lauleo, an ‘ōiwi-run app designed to amplify our ‘ōlelo makuahine. During Mahina ‘Ōlelo Hawai‘i, Te Hiku Media, the app’s creator, put out a kāhea for people to form teams and read aloud and record numerous ‘ōlelo Hawai‘i sentences on the app. More than 1,200 people have participated so far, logging over 400 hours of ‘ōlelo Hawai‘i material.

These recordings are crucial to building Automatic Speech Recognition for ‘ōlelo Hawai‘i. We use ASR in our daily lives when our phone gives us directions or restaurant recommendations. Talk to text is also built on ASR.

Tech giants generate big profits from ASR. However, **Keoni Mahelona KSK’03**, an alaka‘i with Lauleo, is charting a different course for this technology, with a focus on the lāhui. Mahelona, co-creator Peter-Lucas Jones, and the Te Hiku team are plugging in the crowdsourced ‘ōlelo Hawai‘i recordings into its AI system to train it to recognize words and phrases. The end product will be a system that can listen to and transcribe ‘ōlelo Hawai‘i spoken by people of various skill levels.

Te Hiku first developed this model to recognize te reo Māori (the Māori language).

Once the ‘ōlelo Hawai‘i speech recognition model is pa‘a, job No. 1 will be transcribing invaluable analog tape recordings of mānaleo and other esteemed speakers so they can be preserved forever.

The Lauleo app is also tackling the important issue of data sovereignty. When tech giants create Automatic Speech Recognition tools, they’re using data to turn a profit for their shareholders. Language becomes a commodity.

“Lauleo is very much about ensuring we have the sovereignty, the self-determination over the future of our language, our culture and over the infrastructure. This gives us control. It lets us say, we’re not going to allow people to deep-fake our Hawaiian leaders.”

You can add your leo to this kākou effort by downloading Lauleo through your phone’s App and Play stores.

Lauleo is proudly supported by Ke Kula ‘o Kamehameha, Kanaeokana, Te Reo Irirangi o Te Hiku o Te Ika, Awaiaulu and Ka Haka ‘Ula O Ke‘elikōlani, the UH Hilo College of Hawaiian Language. ❤️

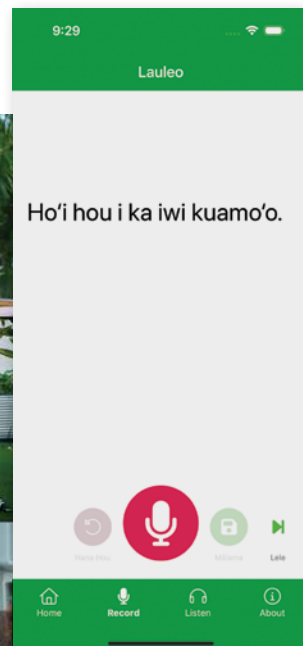


“Lauleo is very much about ensuring we have the sovereignty, the self-determination over the future of our language, our culture and over the infrastructure.”

Keoni Mahelona KSK’03



Above: During Mahina ‘Ōlelo Hawai‘i, Te Hiku Media launched a clever social media campaign, calling for the kaiāulu to participate in Lauleo’s crowdsourcing ‘ōlelo Hawai‘i effort. **Right:** Screenshot of Lauleo app. Participants record ‘ōlelo Hawai‘i sentences to help train Te Hiku Media’s Automated Speech Recognition model.



Marissa Lee Medlin KSM’07 infuses art and E Ola! into work

In this edition of I Ola Nā Keiki, we introduce you to Marissa Medlin, a KS Maui alum who is back at the ‘A‘apueo campus keeping keiki, mākuā, limahana and hoa kipa safe as a security officer. She’s also received high praise after finding a great way to infuse art and E Ola! into her work.

After graduating from KS Maui in 2007, Medlin took some college courses on the continent studying art, before returning to Maui and becoming a security officer at the Kahului airport. She worked to keep travelers safe there for 10 years and then joined the KS Maui security team in 2023.

In her time back on campus, Medlin has learned the ropes: observing and reporting potential safety issues, patrolling the campus, directing visitors, etc. She typically works the overnight shift, and that’s when she reconnected with her artistic side. Grabbing a whiteboard, she began drawing intricate pictures depicting various aspects of Hawaiian culture. The art was displayed at the entrance guard shack for everyone to enjoy. The response was so positive that its now part of her monthly kuleana as an activation of E Ola!

I Mua: Why is the work you do so important to you and your staff?

Medlin: Safety of everyone here on campus will always be our No. 1 priority. We have the privilege of being entrusted with the wellbeing of so many here at KS Maui, and the work we do as security officers is deeply important because it directly impacts the safety, wellbeing and overall experience of the haumāna, their ‘ohana, the kumu and staff we serve here at Kamehameha Schools. Knowing that we are contributing to a bigger picture gives our work a deeper sense of purpose. It’s



Illustration of an ‘i‘iwi (Hawaiian Honeycreeper)



Marissa Medlin KSM’07

about more than just security. It’s about being part of a system that enables education, growth and achievement.

I Mua: What aspect of your work is the most satisfying?

Medlin: Interacting with everyone here on campus. Everyone is so warm and welcoming, a true embodiment of the aloha spirit. The community here really embodies the meaning of ‘ohana, and it helps motivate me to do the best that I can at my job.

I Mua: How does your job foster a healthy, safe learning/playing environment for our haumāna?

Medlin: As security officers we try to engage with students and staff in a positive, supportive manner which helps with building trust. Beyond enforcing rules, we actively work at forming connections that foster a caring environment where haumāna and their ‘ohana feel supported in all aspects of their academic and personal lives.

I Mua: What is the mo‘olelo behind the creation of your whiteboard artwork?

Medlin: The first picture I drew was of a honu. My second drawing was of a humpback whale. My third was of an octopus. I kept each picture up for about a week at a time. At first, I didn’t realize what kind of impact it was having because I work the overnight shift and there’s limited public interaction. It wasn’t until I had



Medlin’s whiteboard illustration of Ke Ali‘i Pauahi.

spent a month training on the day shift that I saw the impact of my drawings. The amount of people coming up to me and giving me compliments and thanking me for my drawings was unexpected and overwhelmingly positive. I’m so happy that I am able to help create a welcoming environment that puts a smile on people’s faces.

How does Hawaiian culture inform the work you and your hoa hana do?

Medlin: Hawaiian culture plays a significant role in how we approach our work as security officers, both in the values we uphold and the way we interact with everyone on campus. For example, embodying the aloha spirit is more than being friendly — it’s showing empathy and care in how we handle any situation we may have to respond to and remembering to treat everyone and anyone who comes on to our campus as ‘ohana. Our cultural connection helps us build stronger relationships and ensures that everyone feels valued and respected.

I Mua: What is one safety and security tip you can offer to our readers, appropriate for all ages?

Medlin: Safety is everyone’s responsibility. By simply being more aware of your surroundings and helping to report anything hazardous or suspicious, you can make a big difference. ❤️



“Mau ke aloha, no Hawai‘i”: Mele aloha ‘āina filled the air at the end of an historic day at the Myron “Pinky” Thompson Hale at Ka‘iwakīloumoku Pacific Indigenous Center. Representatives from Ke Kula ‘o Kamehameha, the Office of Hawaiian Affairs and mayors from Ra‘iātea, French Polynesia, signed a multi-faceted agreement meant to deepen ties across Moananuiākea.

The Cultural Heritage, Education and Community Exchange Agreement is a promise to increase pilina and kāko‘o cultural and educational exchanges. KS and the Ra‘iātea delegation also agreed to collaborate on matters of environmental protection and even international recognition.

Also in attendance, the Polynesian Voyaging Society, a key connector to all points of Moananuiākea for the past 50 years. Pwo navigator and CEO Nainoa Thompson offered this mana‘o about the signing: “It’s deeper than the paper. It’s deeper than the activation. It’s really about this family coming together. This family is going to take care of each other. This family is never going to break, ever.”



Ma ka Mahina ‘Ōlelo Hawai‘i, na Ola Ka ‘Ī i ho‘ākoakoa mai i nā haumāna, nā kumu, me ke kaiāulu no ka ho‘olaule‘a ‘ana i ka ‘onipa‘a me ka laulaha o ka ‘ōlelo Hawai‘i. Ma ka pae ‘āina, ua hō‘ike ‘ia ka hi‘ona nani o ka Hawai‘i ‘ana ma ke kū ‘ana o nā kūpuna ma ke kahua me ka mele ‘ana i nā mele me nā keiki e hula ana, a me ka hō‘ike ‘ana o nā mea hana no‘eau i kā lākou hana ‘ike Hawai‘i i mua o ka lehulehu.

“Pā ka na‘au i ke kupanaha, a mau nō ko‘u ‘umi waimaka ‘ana ke ‘ike aku i nā mea nani e holo nei,” wahi a Keonilei Lealiifano. ‘O ia wahine nō ka pelekikena o Nā Leo Kāko‘o o O‘ahu, ka hui he makua, he kumu no Ke Kula Kaiapuni ‘o Ānuenue, ka i ho ‘okō i ko Ola ka ‘Ī noho mua loa ‘ana ma ke kikowaena kū‘ai o Kāhala i kēia makahiki.

“‘O kēia ke kō ‘ana o kā mākou nu‘ukia no kēia ‘ano mea. ‘O ka pilina ma waena o kēia mau kaiāulu like ‘ole, i ho‘okahua ‘ia i ka ‘ōlelo Hawai‘i, ka mea Hawai‘i, a pēlā wale aku,” wahi a Lealiifano, “‘A‘ohe lua e like ai me kēia mea e pā nei ka na‘au.”

Mai nā hana lima no ka ‘ohana a i nā ha‘i ‘ōlelo ikaika i mahalo ‘ia e ke anaina, ua ho‘olaule‘a ‘o Ola Ka ‘Ī i ka ho‘olaha me ka ho‘okama‘āina hou ‘ana i ka ‘ōlelo Hawai‘i. I ko ka lāhui huilāmahi ‘ana i ka ‘aka‘aka me ke a‘o ‘ana mai, ua mau nō ka lupalupa o ia ‘ōlelo i ka waha o kānaka ma hope loa aku o ka ‘ākoakoa ‘ana mai. Me he mele hui lā, ‘o ka ‘ōlelo Hawai‘i, he mea ia e pā ai ka pepeiao, ka na‘au, ka maka, a me ka nohona. ❤️



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version of this article.



Ma ko Hawai'i pae 'āina, ua hō'ike
le'a 'ia ka hiehie me ka laulaha o
ka mo'omeheu Hawai'i.



 a ho‘omaka

‘ana i ke a‘o

‘ōlelo  awai‘i

kaila hou ma

 ea‘au



ka maka‘u ho‘okahi o nā alaina nui ma ka ho‘opa‘a pono iho i ka ‘ōlelo Hawai‘i. ‘O ke kū ho‘okahi ‘ana ma mua o kou po‘e hoa papa a pau pū me kāu kumu, a ‘o ka ho‘opuka ‘ana aku i nā hua‘ōlelo āu i ho‘opuka ‘ole akula, e hemahema ana nā haumāna wiwo‘ole a pau, hilahila ihola. ‘O ka ho‘opololei mau ‘ia no ka nui hemahema iki i ho‘opuka ‘ia akula, e la‘a ke kākau ‘ana i ke “ka” ma mua o ke “ke” a i‘ole “kona” ma mua o “o ia.” E makemake nui ana kekahi e hā‘awipio no ka ho‘ohui pū ‘ana mai i nā ‘eha o nā kūpuna a ma ia hanauna aku ma ka ‘ōlelo, aloha nō.

“Ua like loa akula nā mo‘olelo o kākou a pau loa, ‘o ka pāpā ‘ana aku i ko kākou po‘e kūpuna e ‘ōlelo Hawai‘i. A, ma luna a‘e o ka pāpā ‘ia, akā, ke a‘o ‘ia aku ka ‘ōlelo, i kekahi manawa, loa‘a nui pono maila ka nuku a ‘eha iho ka na‘au,” i ʻī mai ai ‘o Kathy Wurdeman-Thurston, ke po‘o a‘o ma Ke Kula ‘o Kamehameha Hawai‘i.

Ua ho‘omaka maila ke Kula ‘o Kamehameha Hawai‘i Kea‘au i papahana a‘o ‘ōlelo Hawai‘i Kaila Hou nona ke kāpae ‘ana a‘e i ka maka‘u ma ke a‘o. Hō‘alo akula nā kumu o ua kula nei i ke a‘o ma‘amau a ho‘okomo pū maila i nei ‘ano a‘o ‘ana o ka ‘āina ‘ē, a ‘o ka nui papa he 90% i loko nō o ka ‘ōlelo Hawai‘i. ‘O lākou nō ka mua i ho‘omaka aku nei penei ma ka pae ‘āina o Hawai‘i a ‘ike koke ‘ia maila nā hua o ia ‘ano kaila a‘o hou.

He paionia ‘o Kumu **Darciann Leinani Mew Lun Tam Baker KSK’85** ma ke a‘o ‘ana i ka ‘ōlelo Hawai‘i a he alaka‘i ho‘i i nei lolina. Ma ka makahiki 1987, ‘oiai ‘o ia e noho haumāna ana ma ke Kulanui ‘o Hawai‘i ma Hilo, he haku ha‘awina nō ‘o ia me kekahi mau po‘e no ‘elua kula ha‘aha‘a kaiapuni, ‘o Keaukaha lāua ‘o Waiau. Penei nō i ho‘omaka akula ka ho‘oholomua ‘ana aku i nā kula kaiapuni. Ua lilo maila ‘o Baker he kumu ma Keaukaha lāua ‘o U.H. Hilo no kekahi mau makahiki a hiki i kona lilo piha i kumu kula waena ma KS Hawai‘i.

Ma ka ho‘omaka ‘ana, a‘o ‘o Baker i kāna po‘e haumāna e like me ia i a‘o ‘ia ai ‘o ia - ‘o ka nui pili ‘ōlelo ‘oe, ha‘awina pepa ‘oe, a pēlā aku. Eia na‘e, ‘imi mau ‘o ia i kahi ala kūpono a‘e e hō‘eu ai i

Fear is one of the biggest hurdles to language acquisition. Standing before your classmates and kumu, uttering words you’ve never spoken before can make even the bravest haumāna want to curl up into a ball. Getting dinged time and again for manini mistakes like writing ka instead of ke, or kona instead of ‘o ia can make a learner want to throw in the towel. Add generational trauma to the mix and it’s downright daunting.

“I share the same stories that most everybody shares, where our kūpuna were not allowed to speak Hawaiian. Language was not only denied, but when it was taught, sometimes it was done in a way that wasn’t encouraging,” said Kathy Wurdeman-Thurston, head of learning and teaching at Ke Kula ‘o Kamehameha Hawai‘i.

The Hawai‘i Island campus has implemented an innovative ‘ōlelo Hawai‘i program that takes the fear factor out of learning. Kumu there have turned the traditional learning model on its ear by adopting an international model where at least 90% of the class is conducted in ‘ōlelo Hawai‘i. They’re the first to do this in ka pae ‘āina ‘o Hawai‘i, and this radical shift is already paying big dividends.

Kumu **Darciann Leinani Mew Lun Tam Baker KSK’85**, who is a pioneer in ‘ōlelo Hawai‘i teaching, is a central figure in this kākou paradigm shift. Back in 1987, while still a haumāna kula nui herself at the University of Hawai‘i at Hilo, she was part of a team that developed learning resources for the first two public school Hawaiian immersion classes (papa kaiapuni) at Keaukaha Elementary and Waiau Elementary schools. The success of these papa became the genesis of the kula kaiapuni movement. Baker would go on to teach ‘ōlelo Hawai‘i at Keaukaha Elementary and UH Hilo for several years before going to KS Hawai‘i as a kumu kula waena.

Initially, Baker taught haumāna the same way she learned — lots of grammar, worksheets, etc. But she always wondered if there might be a better way to help haumāna activate ‘ōlelo Hawai‘i in their daily lives.

In 2016, she had her eureka moment while attending a

Mea kākau (‘ōlelo Pelekānia): Justin Barfield

Mea pa‘i ki‘i: Jacob Chinn a me Kawena Carvalho-Mattos Apao KSK’10

Mea unuhi (‘ōlelo Hawai‘i): Makana Garma

BRINGING INNOVATIVE ‘ŌLELO HAWAI‘I LEARNING TO THE KEA‘AU CAMPUS



Ke Kula ‘o Kamehameha Hawai‘i kumu Darciaann Leinani Mew Lun Tam Baker KSK’85, played a lead role in delivering the revolutionary learning model where 90% of class time is conducted in ‘ōlelo Hawai‘i.



KS Hawai‘i kumu Hālani Boshard offers encouragement as haumāna kula ha‘aha‘a use puppets to ask and answer nīnau about classmates’ inoa.

nā haumāna e ‘ōlelo Hawai‘i piha.

Ma ka makahiki 2016, ua pā maila kona no‘ono‘o pono‘ī ma kekahi ‘aha i Bosetona i mālama ‘ia e ka American Council for Teaching of Foreign Languages. Ma laila kahi āna i a‘o ai i nei ‘ano kaila a‘o hou ‘o ke a‘o 90%.

Ua pā pū maila nei ‘ano a‘o ‘ana i kona na‘au, a i ka makahiki 2017, koho akula ‘o ia e ho‘oilī i nei ‘ano a‘o ‘ana i kāna po‘e haumāna hou ma ko lākou lā mua ma ke kula.

“Leki pa‘a maila au i ko‘u waha me ka leki ‘ōma‘oma‘o mā‘ama‘ama a ‘a‘ole au i ho‘opuka iki i ho‘okahi hua‘ōlelo ma ka nui papa, ‘o ke kuhi lima wale ihola ka‘u i hana aku nei. Luliluli a‘ela au i ko‘u po‘o ma ka ho‘omaopopo aku he ‘ae a he ‘a‘ole.”

He mea nui nei ‘ano a‘o ‘ana, ‘o ia ho‘i ka ho‘opuka ‘ole aku i nā hua‘ōlelo, a i loko o nei mau hana i kō ai nā haumāna e kākau i ko lākou inoa Hawai‘i a ho‘opau pū i ka ha‘awina o ia lā. I loko nō o ka leki pa‘a i ka waha, a ho‘okō ‘ia maila ka ha‘awina.

“Ma ka hopena o ka papa, wehe aku nei au i ka leki me ka ‘ī‘ana aku, ‘Ua no‘ono‘o paha akula ‘oukou ē, ‘ano ‘ē maila ka‘u i hana aku nei, eia na‘e, ‘o ka‘u e hō‘ike nei, inā ‘ōlelo Hawai‘i piha au, ‘a‘ole nō he pono ka ho‘omaopopo le‘a i ka nui o ka‘u i ho‘opuka aku nei. ‘A‘ohe a‘u ‘ōlelo iki, a ua maopopo loa maila nō na‘e iā ‘oukou, a kō ho‘i ka ha‘awina. No laila, inā ‘ōlelo Hawai‘i au, e hiki ana nō iā ‘oe ke ho‘omaopopo. ‘A‘ole pono ka ho‘omaopopo i nā hua‘ōlelo a pau.”

Makemake loa maila ‘o Po‘o Kula **M. Kāhealani Nae‘ole-Wong KSK’87** lāua ‘o Hope Po‘o Kula Scott De Sa e paipai i nei ‘ano kaila a‘o hou. Huaka‘i aku nei lāua nei me Baker ma ia makahiki like i Singapore e hakapono i nei a‘o 90% ma ka lumi papa. Ua pū‘iwa loa maila i ka ‘ike ‘ana aku i nā haumāna Pākē

papa ‘ekahi e ho‘opuka piha ana i nā māmala ‘ōlelo ma ka ‘ōlelo Palani a i ‘ole Paniolo.

Ma nei huaka‘i mai nei ka ho‘omaka ‘ana aku i ka lolina ma Kea‘au. A launa pū maila ‘o kahi Baker me kekahi hoa kūkā ‘o Greg Duncan. Ma kā lāua huina pū ‘ana mai i ulu a‘e ai nā ha‘awina kūlanalana i ho‘okomo pū ‘ia i loko nō o ka lumi papa.

I ka nui ‘ana a‘e o ua ‘ano a‘o ‘ana ma ke kula, ho‘ā‘o maila nā kumu e ho‘omōhala i mau ‘ano a‘o kiko‘ī. E la‘a, i kekahi manawa, ho‘ohana ‘o Hālani Boshard i nā pāpeta ma ka papa ‘ekolu, ‘ehā a ‘elima ma ka nīnau aku me ka pane mai.

Wahi a Boshard, “He mea nei hanana e paipai a‘e i ka ha‘awina, ‘a‘ohe nō hopohopo, hemahema pū mai nā pāpeta. Loli a‘ela ka no‘ono‘o haumāna ‘o ka pane pololei wale nō. ‘O ka mea nui, ‘o ia ke a‘o paipai ‘ana aku e waiho ka hilahila a a‘a i ka ho‘opuka ‘ōlelo ma o nā ‘ōlelo ‘Hiki ia‘u’ a penei i komo mau ai nā haumāna ma ke kama‘ilio.”

“He nui hewahewa ke komo ‘ana o ka‘u po‘e haumāna i loko nō o nei ‘ano kaila a‘o hou. Makemake nui lākou e a‘o a ho‘ohana koke aku i kā lākou i a‘o iho nei. Hele a ha‘aheo loa maila lākou.”

‘Ike le‘a pū mai ‘o kahi Wurdeman-Thurston i nei lolina kekahi.

“‘O kā mākou mea i nānā kiko‘ī ai, ‘o ia ke komo ‘i‘o o nā haumāna a aloha nui ‘ia ka ‘ōlelo. He kuana‘ike ‘oko‘a. Inā e ‘ōlelo Hawai‘i ana ‘oe, ‘oko‘a loa maila kou kuana‘ike. Ma laila i pa‘a pono ‘ia maila kou kū‘auhau, ka pilina kūpuna a pau pū me kou pilina i kāu po‘e mo‘opuna. No laila, ‘o ‘oe nō ka huina kū‘auhau.”

He nani maika‘i ka nānā ‘ana i nā haumāna ma ka lumi papa iā lākou e kole poeko ‘ana e like me ka nui make‘e o nā mākua. Ma waho mai o nā mo‘olelo lanakila, he hiki nō ke ana ‘ia kona waiwai.

conference in Boston hosted by the American Council for Teaching of Foreign Languages. It was there that she first learned of the 90% teaching model.

The concept struck a chord in her na‘au, and in 2017, she decided to test out the concept on fresh-faced haumāna on their first day of class.

“I put bright green duct tape across my mouth and I didn’t say a word for almost the entire class period. I did everything with gestures. I gave them signs for ‘ae and ‘a‘ole.”

Using non-verbal cues, essential to this new teaching style, Baker even managed to get haumāna to write their inoa Hawai‘i and complete a back-to-school activity. There was of course, a method to this duct tape madness.

“Toward the end of class, I ripped off the duct tape and said, ‘You guys probably think I’m really weird, but what I’m trying to demonstrate is that when I speak entirely in ‘ōlelo Hawai‘i, you don’t need to know everything that I’m saying. I didn’t say a word, but you guys are able to accomplish this entire activity. So if I’m speaking in Hawaiian, you can follow. You don’t need to know all my words.”

Po‘o Kula **M. Kāhealani Nae‘ole-Wong KSK’87** and Hope Po‘o Kula Scott De Sa were also interested in upending the language learning model. During a trip to Singapore that same year, Nae‘ole-Wong, De Sa and Baker observed the 90% method in action. They were astonished to see first grade Chinese students speaking full sentences in French or Spanish.

That trip began the transformative journey at the Kea‘au campus. It also led to Baker connecting with a consultant, Greg Duncan. Together, over several years, the two carried out the

groundbreaking work of developing curriculum from scratch and deploying it into the classroom.

As this method continues to expand across the kula, kumu have developed their own unique touches. For instance, Hālani Boshard, who teaches papa ‘ekolu, ‘ehā and ‘elima, sometimes has haumāna use puppets to ask and answer questions.

“It gives a layer of protection and safety, that it’s okay, your puppet made the mistake. It takes them out of that mindset of going for being correct. What’s more important is they’re learning how to construct series of ‘I can’ statements that then turn into maintaining a spontaneous conversation,” Boshard said.

“The learning is far more engaging for my haumāna. They really want to learn and then be able to use what they learn. I see increased confidence.”

Wurdeman-Thurston sees the powerful change happening too.

“The thing that we have really focused on is engagement and love of language. It’s just a different perspective. If you’re speaking in ‘ōlelo Hawai‘i, you have a different worldview because it unlocks knowledge. It puts you on the lineage, connecting you to your kūpuna, but also to your mo‘opuna. So you’re acting as a conduit.”

Observing haumāna in the classroom is a sight to behold, as they comfortably converse at levels many mākua can only aspire to. Beyond anecdotes, the program’s success is now also quantifiable.

KS Hawai‘i recently deployed a specialized standardized test developed for immersion schools. It measured reading, listening, writing and speaking. Boshard says results showed



‘Akahi nō a ho’omaka maila ‘o Ke Kula ‘o Kamehameha Kea’au e ho’omalū i hō’ike i ho’omōhala mua ‘ia no nā kula kaiapuni. Ua ana ‘ia maila ka heluhelu, ka ho’olohe, ke kākau, a pau pū me ka wala’au. Ma ka hopena o ka hō’ike, ‘o ka hua i loa’a maila ma kā Kumu Boshard papa, ‘o ka nui o kāna po’e haumāna aia akula ma me ke kūlana “‘akahi akahi ki’eki’e” a he maika’i loa no nei pae makahiki.

‘O nā hua hō’ike, he hapa wale nō o ka mo’olelo. ‘O ka ho’okuluma ‘i’o ‘ana i ka ‘ōlelo, ‘o ia nō ka mea nui i nā haumāna me ke kaiāulu.

E nalu mau ana ‘o Kumu Baker i nei mea ‘oiāi ‘o ia e ho’omākaukau ana iā ia iho e ho’omaha loa ma ka hopena o ka makahiki kula. Ua noho nō ‘o ia he 36 mau makahiki ma ka ‘auamo ‘ana a’e i ka ‘ōlelo Hawai’i, a 24 o nei mau makahiki ma ke Kula ‘o Kamehameha Kea’au nō. Ma kahi o 5000–6000 mau haumāna i a’o maiā ia mai ma o kona aloha nui i ka ‘ōlelo makuahine – a pau pū me kāna po’e keiki pono’i.

“‘Aole nei huaka’i hele he ho’oulu ‘ike pili ‘oihana wale nō, akā, he huaka’i hele pilikino,” i ʻpū mai ai ‘o Kumu Baker. “‘A’o aku nei au i ‘eono o ka’u po’e keiki pono’i he ‘ehiku ma ke a’o ma’am-au, ‘o ka pili ‘ōlelo ‘oe, unuhina ‘oe, a pēlā aku. E hemo kula ana ka’u muli loa i kēia makahiki a ‘o ia ho’okahi ka i a’o ‘ia i loko nō o nei a’o kaila hou.

He piha ho’i ko’u mahalo ke ‘ike aku, i loko nō o ka hala ‘ana o nei ‘ano a’o kaila hou ma luna o ka nui o ka’u po’e keiki, e pā pū ana nei papahana i nā hanauna haumāna i ko lākou na’au. A ‘o ka’u ha’alele akula nō ia me ke kānalua ‘ole, ‘oiāi, ua kīpapa a pa’a ikaika mua ‘ia ke ala e mau aku ai.”

E ola mau ka ‘ōlelo Hawai’i! 💙

When it comes to restoration of ‘ōlelo Hawai’i, what’s truly he mea nui is the lasting impact on haumāna and the larger kaiāulu.

most of her haumāna were at the “novice high” level, which is maika’i loa for that age range.

Test scores tell only part of the story. When it comes to restoration of ‘ōlelo Hawai’i, what’s truly he mea nui is the lasting impact on haumāna and the larger kaiāulu.

Baker has been reflecting on this as she prepares to retire at the end of this school year. All told, she’s spent 36 years uplifting ‘ōlelo Hawai’i learning, with 24 of them at KS Hawai’i. An estimated five to six thousand haumāna have been fortunate enough to experience her passion for our ‘ōlelo makuahine — including her own keiki.

“This was not just a professional journey for me, but a personal one,” Baker said. “I taught six of my seven children in our old program, but at the time, our program was all about grammar, translations, etc. My youngest, who is graduating this year, is the only one who has had a taste of our new curriculum.

It gives me a sense of accomplishment knowing that even if this program is too late to help my own children, it will touch a generation of students in a deep and profound way. And I can walk away knowing that the path has been laid for a successful program.”

E ola mau ka ‘ōlelo Hawai’i! 💙

No ka unuhi,
~~Ea lost~~
he lu‘u a
~~(and gained)~~
he ea
~~in translation~~

Leka pōkole a ka mea unuhi: A ma mua o ka heluhelu ‘ana i nei mo‘olelo ma ka ‘ōlelo Hawai‘i, he ‘ōlelo ho‘ākāka no ka hana unuhi. ‘A‘ole i laha loa kēia mana‘o akā he haku hou ‘ana ka hana unuhi. Ma waena o ‘elua ‘ōlelo, ‘a‘ohe kaulike. ‘A‘ohe kaulike ma ka mana‘o a ‘a‘ohe kaulike ma ka mana, akā ‘a‘ole pili ka unuhi i ka pohō wale nō. Kekahi manawa he pohō mana‘o, kekahi manawa he pāku‘i mana‘o, akā ‘o nā mea kūmau ke koho a me ka loli.

A i mea ho‘i e hō‘ike a‘e ai i ka mana o ka mea unuhi, e unuhi ‘ia ana ua mo‘olelo nei ma ke ‘ano i kapa ‘ia ma ka ‘ōlelo haole ‘o ka unuhi domesticating. ‘O ka pahuhopu o ia mau ‘ano unuhi, ‘o ia nō ka ho‘ohana ‘ana i nā māpuna ‘ōlelo kama‘āina i ka po‘e heluhelu i ka ‘ōlelo unuhi ma kahi o nā māpuna ‘ōlelo no ka mo‘olelo kumu. He la‘ana ma‘alahi ka unuhi ‘ana i ka hua‘ōlelo ‘o popsicle a i ka haukōhi.

‘A‘ole like loa ka mana‘o o nā mea ‘elua akā like paha ke kama‘āina a me ka hali‘a o ka po‘e heluhelu ‘ōlelo Hawai‘i i ka haukōhi me ka po‘e o waho i ka popsicle.

.....

I ka haku a pa‘i ‘ana i ia mea he mo‘olelo nūpepa, he hana laulima ho‘i ia. ‘O ka luna ho‘oponopono kekahi o ia mau lima, ‘o ka mea kākau kekahi, ‘o ke kanaka pa‘i kekahi, ‘o nā keiki ulele kēpau kekahi. A no ka nui o ia mau lima a me ke kulea-na ‘oko‘a o lākou a pau—‘o ka lō‘ihi ‘oe, ‘o ka hoihoi ‘oe, ‘o ka pipi‘i o ka uku ‘oe, ‘o ka heluna hua palapala ‘oe, a pēlā aku—kāpae ‘ia kekahi mau mahele mo‘olelo. Haku hou ‘ia kahi hāme‘e, kāpae ‘ia kahi mele a laina mele paha, ho‘opōkole ‘ia kahi ‘āpana mo‘olelo. Like ho‘i kēia hanana me ia mea ‘o ka unuhi mai kahi ‘ōlelo a i kahi ‘ōlelo. He mea ko‘iko‘i loa ka ho‘omaopopo ‘ana i nā mea i loli a waiho wale ‘ia paha.

I kāna puke hou, ‘o “The Mana of Translation: Translational Flow in Hawaiian History from the Baibala to the Mauna,” ‘o ka hana a **Bryan Kamaoli Kuwada KSK’95** ‘o ia ho‘i ka nānā. Ma ia puke, kālailai ‘o ia i ka mana o ka unuhi no ka ho‘omana ‘ana a me ka hō‘ino ‘ana i ke ea o ka lāhui Hawai‘i no ka ‘elua haneli makahiki a ‘oi ma hope o ka ho‘opa‘a ‘ana a ka po‘e mikionali i ka pī‘āpā Hawai‘i.

No ka Mana

No ka ho‘omaopopo ‘ana i ka mana‘o o “translational flow,” pono nō e ho‘omaopopo i ia mea ‘o ka mana. No kekahi po‘e, he mea ho‘okalakupua ka mana. Wahi a ka puke wehewehe no Oxford: he “impersonal supernatural power ...” ho‘i ia. He lae‘ula, he mea unuhi, a he polopeka ho‘i ‘o Kuwada ma Kamakakūokalani ma UH-Mānoa, a hō‘ole ikaika nō ‘o ia.

Author’s note: We wanted to provide a brief explanation about the accompanying ‘ōlelo Hawai‘i version of this story. It is not a direct one-to-one translation and that’s intentional. Words in one language almost never have a one-to-one equivalent in another. It is the translator who holds great power in deciding how to bridge not just vocabulary, but the worldviews embedded in each language.

This Hawaiian translation employs a strategy called domesticating, which aims to center the cultural lens of ‘ōlelo Hawai‘i speakers rather than explain foreign concepts. For example, a term like “popsicle” might be rendered as haukōhi — not because the meanings are identical, but because haukōhi evokes a similar sense of familiarity and memory for Hawaiian readers.

If after reading this article you are ‘ono for a popsicle, don’t worry, you are not alone.

When a movie is made, countless hours of film or digital video never make it to the big screen. Car crashes, fleeting romances, wild plot twists — all unseen scenes — casualties of a team of producers and editors keen on crafting the story they want to tell. The same holds true when it comes to translation. Close heed should be paid to the meanings that get excluded or added when translating from one language to the other.

In his trailblazing new book: “The Mana of Translation: Translational Flow in Hawaiian History from the Baibala to the Mauna,” **Bryan Kamaoli Kuwada KSK’95** explores the role translation has played in both marginalizing and empowering the lāhui in the 200-plus years since American missionaries spearheaded the written form of ‘ōlelo Hawai‘i.

Mana Misunderstood

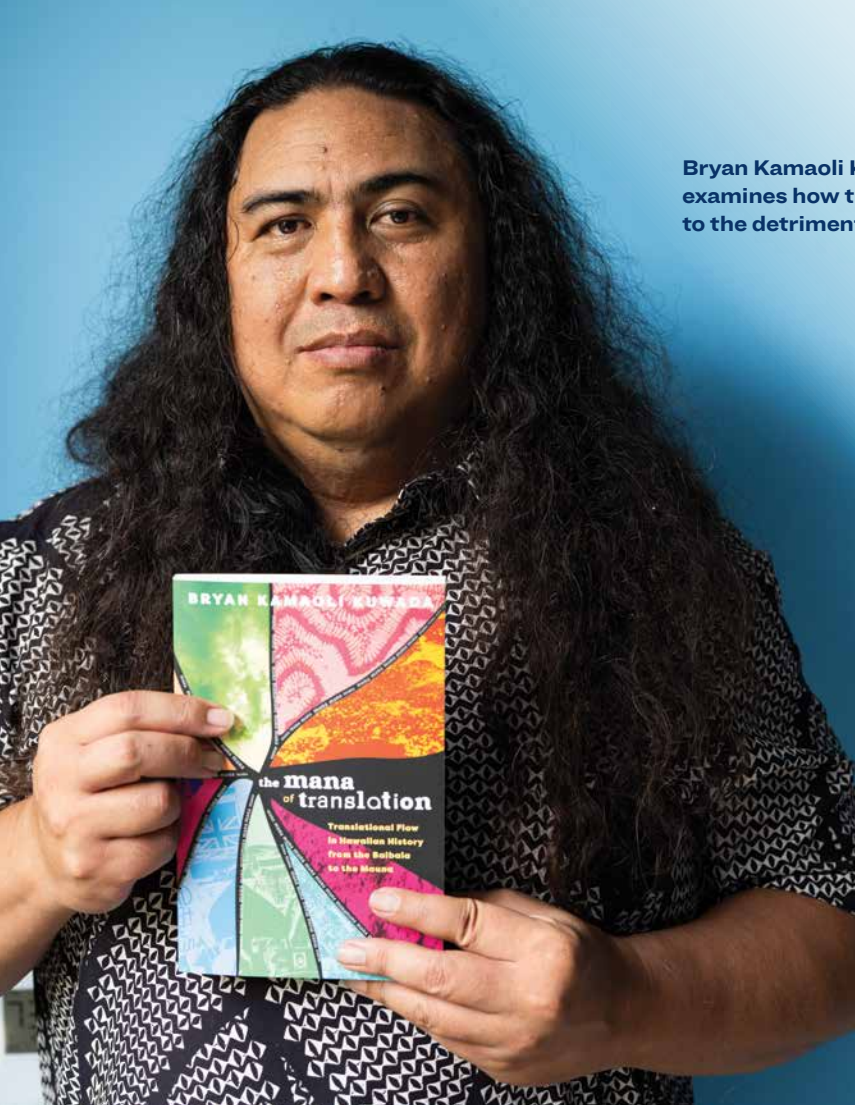
To understand the concept of “translational flow,” it’s crucial to first clear up misconceptions about mana. The Oxford English dictionary describes it as “an impersonal supernatural power ...” Kuwada, a Ph.D. scholar, translator and professor at the University of Hawai‘i at Mānoa, begs to differ.

“Supernatural means outside of natural, and my argument is that there’s nothing more natural than mana. You don’t cast a spell and get mana. Mana is built on relationality and connection. You cannot have mana in a vacuum. For example, the word that gets translated as religion is ho‘omana, but what it really means is just giving mana to something. So if you understand mana that

Mea kākau (‘ōlelo Pelekānia): Justin Barfield

Mea pa‘i ki‘i: Jacob Chinn

Mea unuhi (‘ōlelo Hawai‘i): Bryan Kamaoli Kuwada



Bryan Kamaoli Kuwada’s book, “The Mana of Translation,” examines how translation has shaped Hawaiian history, both to the detriment and empowerment of kānaka ʻōiwi.

lākou. He nāwaliwali nō.

Wahi a Kuwada, no ka hapanui o ka po’e mikionali, ‘a’ohe waiwai nui o ka ‘ōlelo Hawai’i ‘oiai ‘o ia ka ‘ōlelo a kekahi po’e iō’ena i nele i ke kūlana aokanaka ‘ole. Ma kā lākou mau puke ho’omana’o, ho’ohana ‘ia e ka po’e mikio-nali nā hua’ōlelo ‘o “monstrous,” ‘o “wretched creatures” a me “half-man, half-beast.”

Ma kāna puke, kākau ‘o Kuwada penei: “‘Oiai ‘o ka mākia o ka po’e mikionali ka ho’ōla ‘ana i ka po’e pekana, pono nō ka ho’omaopopo ‘ana i ko kākou mau kūpuna ma ke ‘ano he holoholona, he aokanaka ‘ole, he kakahili, he hihui hauka’e. No ka mea, inā ‘a’ole pēlā, ‘a’ohe a lākou kumu e noho ai ma Hawai’i nei.”

‘Ike ‘ia kēia mana’o ma ka unuhi Baibala. Mana’opa’a nā mikionali i ke kūlana nele o ka ‘ōlelo Hawai’i; ‘a’ole i hiki ke ka’a aku i ka mana’o nōhihi. No laila, haku wale nā mea unuhi Baibala i mau hua’ōlelo ma kahi o ke a’o ‘ana mai i ke ākea a me ka hohonu maoli o ka ‘ōlelo Hawai’i.

“Namu pinepine lākou, ‘a’ohe hua’ōlelo Hawai’i no _____. Akā pihō nō lākou ma kai papa’u a ‘a’ole hiki ke ‘ike ‘ia ka uliuli o ka moana o waho i nui a ākea ho’i. Ke nānā ‘oe i kēlā ‘ekolu mea nui o ka Baibala, ‘o ke aloha wale nō ka i ho’okumu ‘ia ma mua o kā nā mikionari hikina ‘ana mai. ‘O nā hua’ōlelo ‘o mana’o’i’o a me mana’olana, ua haku wale ‘ia e lākou ala.”

Wahi a lākou mikionali, ua haku ‘ia he mau haneli hua’ōlelo no ka unuhi Baibala. A e like me ka hana a nā Hawai’i a me nā Tahiti i kōkua aku i ia papahana

(mea mai kekahi mau mea ‘imi na’auao, ‘o ka po’e Tahiti kekahi kumu nui no kā nā Hawai’i koho ‘ana i ka ‘ao’ao Kalikiano), ua ho’onalonalo ‘ia ia hana haku wale i nā palapala a nā mikionali i kākau ai.

I lawa nō a pau ia unuhi, he mana nui ko ka Baibala i unuhi ‘ia, ‘oiai he hemolele ho’i ia, a pi’i a’e ka mana o ke kuana’ike no waho ma luna a’e o ka mea i ulu a nui i ko kākou ‘āina pono’i.

He Kōkiki Kānāwai

A ma ka mokuna a’e ma kāna puke, kālailai ‘o Kuwada i ka mana unuhi ma ke kānāwai a me nā ‘aha ho’okolokolo. He kōkua nui kekahi mau koho e pili ana i ka unuhi i ke kānāwai no ka po’e i ‘ōhumu kipi i ka ho’okahuli aupuni.

I loko nō o ka mana no waho e pi’i ana i nā kekeke waena o ke kenekulia ‘umikūmāiwa, ‘o ke kuana’ike Hawai’i ka mea e ho’okele ana i nā kānāwai ma ia manawa ‘oiai ‘o ka ‘ōlelo Hawai’i ka ‘ōlelo no ke kānāwai a me nā ‘aha ho’okolokolo, a ‘o ka mana o nā kānāwai ma ka ‘ōlelo haole, he unuhi wale ia. I la’ana, mau nō ka mana’o he pilina ‘ohana ko ke kanaka me ka ‘āina i loko o ke kānāwai. E loli ana ia mana’o ma kekahi mau wahi akā ‘o ka hapanui o ka manawa, hō’oia ‘ia ka mana’o ‘a’ole he huakū’ai wale nō ka ‘āina.

Akā loli loa ia mana’o i ka lilo ‘ana o George Morison Robertson, he mea ‘eli gula, i luna kānāwai no ka ‘Aha Ki’eki’e o Hawai’i me ka ‘ole o ka ‘ikena hohonu no ke kānāwai.

I ka MH 1857, loiloi ‘o ia i kahi hihia ho’okolokolo e ho’oholo

way, I think it really shifts how we understand the world.”

Another definition of mana refers to a branching off, like an offshoot of a plant or a fork in the river. The retelling of mo’olelo creates multiple offshoots over time, giving it more power, more mana.

These understandings set the table for the seismic translational shifts in Hawaiian history outlined in Kuwada’s book.

Translating the Bible — and Hawaiians

The first chapter of “The Mana of Translation” begins with a turning point in Hawaiian history — the arrival of the American missionaries. Sent to Hawai’i to deliver results in the form of converts to Christianity, the missionaries tackled the daunting task of delivering alphabetic literacy to Hawaiians, and the translation of the Bible, even though their knowledge of ‘ōlelo Hawai’i was limited at best.

Kuwada argues most missionaries saw little value in fully grasping ‘ōlelo Hawai’i because they viewed kānaka ʻōiwi, and by extension their language, as inferior. In journals, missionaries used terms such as “monstrous,” “wretched creatures” and “half-man, half beast.”

Kuwada writes: “Because the missionaries had come to save heathens, to do so, the Hawaiians had to be initially figured as beasts, subhuman, chattering and savage. Otherwise, the mission had no mission — if not debased, Hawaiians would not be in the need of salvation.”

Kuwada says that inferiority/superiority power dynamic was only amplified during the translation of the Bible. Believing ‘ōlelo Hawai’i was deficient, incapable of conveying complex concepts, the Bible translators simply created words rather than taking the time to learn the subtleties and subtexts that are hallmarks of Hawaiian.

“Where they’re like: ‘I don’t think Hawaiian has a word for this.’ That’s like a 101-level student being like: ‘I don’t think Hawaiian can say this thing.’ When you look at faith, hope and love, the only one that’s not made up in ‘ōlelo Hawai’i is aloha. Mana’o’i’o and mana’olana were made up by the missionaries.”

It’s estimated that hundreds of ‘ōlelo Hawai’i words were manufactured during the Bible translation process. And Kuwada

points out that the Hawaiians and Tahitians who helped in the translation and played massive roles in the adoption of Christianity are often portrayed as background characters in the missionaries’ journals.

Once completed, the Baibala was such a seminal work (it’s hemolele after all), that Kuwada asserts its reductive translation begins a new branch, a new mana, that begins to bring missionaries and their Western colonizing worldviews to the forefront at the expense of kuana’ike Hawai’i.

A Legal Tipping Point

Kuwada’s next chapter focuses on another mana unuhi, this time in the courts during Kauikeaouli’s reign. Translation choices made in the legal realm would later aid and abet those behind the illegal overthrow of the Hawaiian Kingdom.

As western concepts and influence grow in the kingdom during the mid-1800s, Kuwada notes that Hawaiian worldview was holding its own in the court of law, due in large part to the fact that the laws, hearings and rulings were conducted primarily in ‘ōlelo Hawai’i and then translated into English. For instance, the Hawaiian worldview of the reciprocal relationship between kānaka and place still holds mana in the courts. It’s eroding here and there, but by and large courts recognize ‘āina as being more nuanced than simply a commodity.

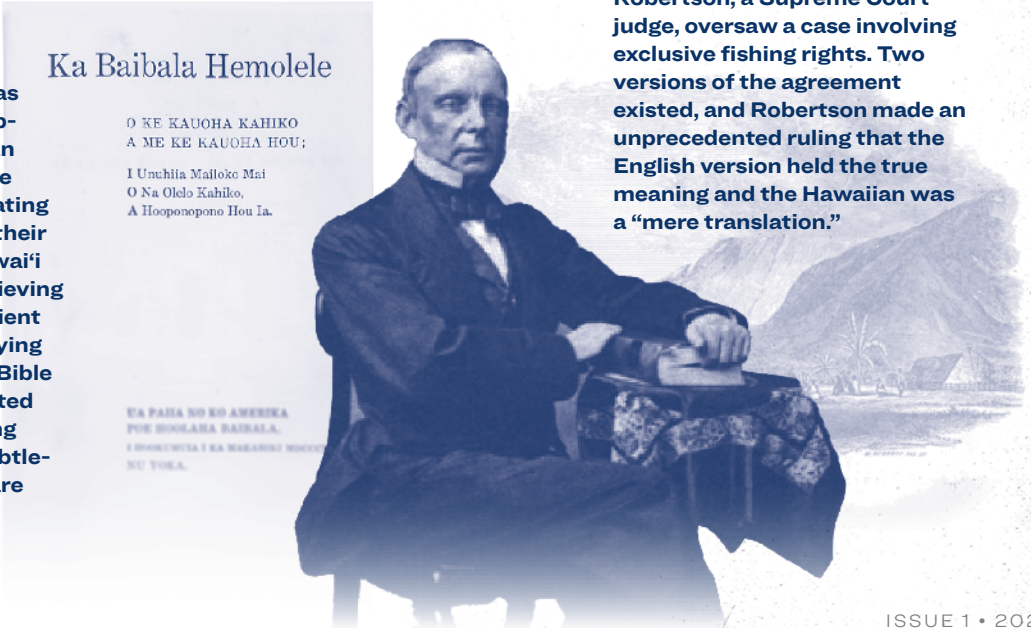
That all changes when a gold miner named George Morison Robertson somehow moves up the ranks in the Hawaiian Kingdom and eventually becomes a justice on the Hawai’i Supreme Court, despite having no legal background or expertise.

In 1857, he oversaw a case involving whether exclusive fishing rights were included when a deed was transferred from a deceased Hawaiian woman to an English man. Two versions of the agreement existed, and Justice Robertson made an unprecedented ruling that the English version held the true meaning and the Hawaiian was a “mere translation.” This blatant dismissal of ‘ōlelo Hawai’i and declaration of English primacy in Hawaiian spaces are described by Kuwada as genealogical axioms.

“It becomes a very powerful and mostly unseen lens

Ka Baibala Hemolele photo credit: Yoshi Canopus, CC BY-SA 4.0 via Wikimedia Commons. George Morison Robertson photo courtesy Bishop Museum

Ka Baibala Hemolele was completed and first published in 1839. American missionaries tackled the daunting task of translating the Bible, even though their knowledge of ‘ōlelo Hawai’i was limited at best. Believing ‘ōlelo Hawai’i was deficient and incapable of conveying complex concepts, the Bible translators simply created words rather than taking the time to learn the subtleties and subtexts that are hallmarks of Hawaiian.



In 1857, George Morison Robertson, a Supreme Court judge, oversaw a case involving exclusive fishing rights. Two versions of the agreement existed, and Robertson made an unprecedented ruling that the English version held the true meaning and the Hawaiian was a “mere translation.”

ai inā ua lilo pū i kekahi kāne ‘Enelani nā pono lawai‘a me kahi palapala ho‘olilo a kekahi wahine Hawai‘i i hala. Haku ‘ia ka palapala ma ka ‘ōlelo Hawai‘i akā he ‘elua nō mana o ia palapala: ka palapala kumu a me ka palapala unuhi. A ma mua o kēia, ‘o ka ‘ōlelo Hawai‘i ka ‘ōlelo mana ho‘okele ma ke kānāwai, akā ho‘oholo ‘o Robertson i kekahi mana‘o i mahu‘i ‘ole ‘ia. Mea mai ‘o ia ‘o ka mana palapala ‘ōlelo haole ka mea ho‘okele a “he mere translation” wale nō ka mana palapala ‘ōlelo Hawai‘i, i loko nō o ka haku ‘ia o ia palapala ma ka ‘ōlelo Hawai‘i. ‘O kēia ka genea-logical axiom, ‘o ia ka mana‘o ‘o ka ‘ōlelo haole ka ‘ōlelo kahua no ka ‘ōnaehana kānāwai holo‘oko‘a, no laila he mea ‘ole ka ‘ōlelo i ho‘ohana ‘ia no ke kānāwai e la‘a me ka ‘ōlelo Hawai‘i.

Lilo ka genealogical axiom ke aniani kaulona e ho‘omaopopo ai i ke kānāwai a ho‘oikaika ia mau mea i ka mana o ka ‘ao‘ao ho‘okolonaio.

Pa‘i a Pa‘i ma nā Nūpepa

Ma ka mokuna ‘akolu, hō‘ike ‘ia ka ho‘ouka a ka po‘e Hawai‘i ma ke kaua kuana‘ike, a ‘o ke koa lawakua loa ma ia kaua, ‘o ia nō ka papa pa‘i a me nā nūpepa aloha ‘āina.

Na ka papa pa‘i i ho‘oili mai i ka palapala a me ka heluhelu i ko kākou mau kūpuna, a ma kahi o ka MH 1878, he kanawalu pakeneka o ka lāhui, a ‘oi aku a emi mai paha, i hiki ke heluhelu, he ‘oi paha no ka honua holo‘oko‘a, a lilo ke pa‘i palapala he hana kuluma Hawai‘i.

Ua ‘ono nō ka lāhui i nā mea e heluhelu ai ma waho aku o ka Baibala a ulu koke nā nūpepa. He mau luna ho‘oponopono Hawai‘i a ‘Amelika ko nā nūpepa mua akā ho‘okele ‘ia ke pa‘i ‘ana e ka mikiona, no laila kaomi akahela lākou i nā kumuhana o nā mea i pa‘i ‘ia.

Eia na‘e, ua huli ho‘i ia i ka ho‘okumu ‘ia ‘ana o ka nūpepa i alaka‘i ‘ia na ka po‘e Hawai‘i no ka po‘e Hawai‘i, ‘o ia ho‘i ‘o “Ka Hoku o ka Pakipika.” Wahi a Kuwada, noke nō kahi mau Hawai‘i ma ka ‘ao‘ao mikionali, akā ua akāka nō ka ‘i‘ini o kahi mau Hawai‘i hou aku e puka aku mai loko mai o ka malu o ka mikiona, e haku ai i kā lākou mau mo‘olelo pono‘ī, a e unuhi ai i nā mea a ka po‘e Hawai‘i i ‘ono ai.

‘A‘ole i ola lō‘ihi ‘o “Ka Hoku,” akā he ‘ano‘ano ia no nā nūpepa aloha ‘āina he nui i kupu mai ma hope. A i ka hopena ‘oehuehu o ke kenekulia ‘umikūmāiwa, he mau pouhana konapiliahi nā nūpepa no ke aloha ‘āina.

Kuhi ‘o Kuwada i ke kaua kū honua i ka MH 1895 i mea e hō‘ike ai i ka mana ho‘oulu ea o nā nūpepa aloha ‘āina.

“Lawe pio ‘ia ‘ekolu haneli koa kipi a ho‘opa‘a ‘ia ma ka hale pa‘ahao. Akā ma ka ‘ao‘ao o nēia mau kānaka hāpai pū raifela, ua ho‘opa‘a pū ‘ia nā luna ho‘oponopono nūpepa aloha ‘āina no ka mea like ka weliweli o nā nūpepa me nā pōkā kipi i ka Repubalika. I ko‘u mana‘o, he hō‘ike akāka le‘a ia no ka mana a me ke ea Hawai‘i ma ia manawa.”

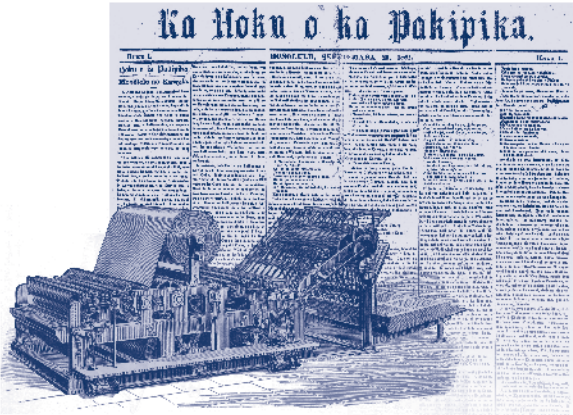
Ka ‘U‘umi a me ke Ea Hou

No nā mokuna hope ‘elua, kama‘ilio nō ‘o Kuwada i ka ho‘ēmi ‘ia o ke ea lāhui i ke kenekulia iwakālua ma o ka mana unuhi, akā hō‘ike pū ‘ia kekahi mau manawa i ho‘ohana ‘ia ai ka unuhi a me ka ‘ōlelo Hawai‘i no ka ho‘oulu hou ‘ana i ke ea.

Inā ‘a‘ole i hō‘oia ‘ia ka mana unuhi ma ka mana‘o o ka mea heluhelu, ‘o ke kālailai ma kēia mahele e pili ana i nā mea kākau nui ‘ehā i unuhi ‘ia ma ke kenekulia iwakālua ke hō‘oia‘i‘o iā ia.

‘O ua mau mea kākau lā, ‘o ia nō ‘o John Papa ‘Ī‘Ī, Davida Malo, Samuel Kamakau, a me Kepelino, a ‘o “Ruling Chiefs of Hawai‘i,” ‘o “Fragments of Hawaiian History,” ‘o “Hawaiian Antiquities,” a me “Traditions of Hawai‘i” kekahi o nā puke i unuhi ‘ia no loko mai o kā lākou i kākau ai.

Heluhelu ‘ia kēia mau puke e ka lehulehu, no laila, lilo auane‘i



By 1878, the literacy of the people in the Hawaiian Kingdom fueled a boom in nūpepa ‘ōlelo Hawai‘i. Hawaiian-owned and -operated nūpepa sprouted up, the first being “Ka Hoku o ka Pakipika” (1861-1863).

ia mau puke ‘o ia ke kahua o ka ‘ike pili no kākou Hawai‘i. ‘A‘ole na‘e paha no ka po‘e ‘ōiwi Hawai‘i kēia mau unuhi, eia na‘e, ho‘ohana ‘ia nō e nā Hawai‘i ma ka ho‘opa‘a ‘ana a me ka ha‘i ‘ana i ko kākou mau mo‘olelo pono‘ī iho.

Ma ka mokuna hope, hō‘ike ‘o Kuwada i kekahi mau mana-wa i ho‘oulu hou ‘ia ai ke ea a me ka mana i ke kūpa‘a ‘ana o nā Hawai‘i i ka ‘ōlelo makuahine i mua o ka lehulehu.

‘O kekahi la‘ana ka ho‘okolokolo iā **Kaho‘okahi Kanuha KSK’11**. Hopu pio ‘ia ‘o ia no kona kūlana kia‘i no Maunakea ma ka MH 2015 me kekahi mau kia‘i ‘ē a‘e.

I mua o ka luna kānāwai o ia ho‘okolokolo, pane ‘o ia i ua luna lā ma ka ‘ōlelo Hawai‘i a ha‘i ‘o ia he pono nō kahi mea māhele ‘ōlelo. Akā ‘o ka mea ‘āpiki, ‘a‘ole no Kaho‘okahi ka māhele ‘ōlelo, no ua luna kānāwai lā!

“He mino‘aka ka hopena o ia hana no‘u no ka mea he ho‘okahuli ia i ka mea ma‘a mau no ka ‘ōlelo Hawai‘i. No kekahi mau manawa, ‘o mākou ka po‘e noi, ‘a‘ole ka po‘e koi. Akā i kēia manawa, ‘ī mai ‘o Kaho‘okahi, inā ‘oe makemake e ho‘okō i kāu ‘oihana, pono nō ka mea māhele ‘ōlelo nou.”

A ‘ae nō ia luna kānāwai. Hana ‘ia ka ho‘okolokolo ma ka ‘ōlelo Hawai‘i a ‘āpono ‘ia ka hewa ‘ole o Kanuha.

He hana kū‘ē ia hana na Kanuha akā he kono lokomaika‘i ho‘i ia i ka po‘e i ‘ōlelo haole wale nō.

“He kono pu‘uwai aloha nō ia. E komo i ke ao ‘ōlelo Hawai‘i, kahi i kāohi ‘ole ‘ia ai e kekahi mau mana‘o ho‘opilikia no waho. Ho‘ololi i kāu ‘ōlelo, ho‘ololi i kou ao honua.”

Ha‘awina Unuhi

Kupu pinepine maila ka ‘ōlelo no‘eau “I ka ‘ōlelo nō ke ola, i ka ‘ōlelo nō ka make” ma kā Kuwada puke a ‘a‘ole ho‘i ia he ulia wale.

“‘O ka hopena o ka mana unuhi, ‘o ia nō ka make maoli a me ke ola maoli o ka ‘ōlelo, ‘a‘ole ia he ‘ōlelo ho‘ohālike wale nō. Kūlanalana ka ‘ōlelo a me ka mo‘omeheu ma ka nī‘au o ka pahi iā ‘oe e unuhi ana.”

Ma waho aku o nā ‘ao‘ao o kēia puke, ‘o ka ‘i‘ini i loko o Kuwada ka mohala hou ‘ana o ka paulele kuana‘ike Hawai‘i ma o ka makakū.

“‘A‘ole ia no ka hele a poeko ma ka ‘ōlelo. ‘O ka mea nui ka hilina‘i ‘ana i ka mana o ka ‘ōlelo makuahine a hiki ke ho‘ono-niakahi ma nā mea a pau o ke ao nei. ‘O ka mo‘olelo o kēlā wā, he hō‘ike ia o ka hiki ke ho‘ololi i nā mea o kēia wā. Kū nō ka makakū. He aha ke kumu o ka paio mau inā ‘a‘ole hiki ke ‘ike kōnale mai i kahi ao/au ‘oko‘a?” 🖤

through which people are reading these legal decisions. And that’s really tipping the scales in favor of the missionary descendants, the colonizing powers.”

‘Pressing’ the Issue

Chapter three sees Hawaiians on the offensive in the court of public opinion through kānaka-run nūpepa that challenge the missionary establishment’s status quo.

The importance of printing presses can’t be understated during the 19th century. They delivered the Baibala and alpha-betic literacy to the masses. By 1878, an estimated 80% of people in the Hawaiian Kingdom were literate, at or near the highest rates in the world.

The hunger to read and learn beyond what’s in the Baibala fuels a boom in nūpepa ‘ōlelo Hawai‘i. There are both Hawaiian and American editors, but with missionaries owning the presses, the subject matter is heavily curated.

But that all changes when several Hawaiian-owned and -operated nūpepa sprout up, the first being “Ka Hoku o ka Pakipika.” Kuwada writes: “While many remained under the sway of the mission, Hawaiians such as the ones publishing “Hoku” clearly wanted to step out of their teachers’ shadows, write their own mo‘olelo, and translate material that they themselves found appealing to Hawaiian tastes and purposes.”

“Ka Hoku”’s run was short-lived, but dozens of other nūpepa aloha ‘āina pop up, and in times leading up to and after the illegal overthrow of the Hawaiian Kingdom, these publications became increasingly aggressive and effective at solidifying kingdom loyalists.

Kuwada points to the 1895 counterrevolution as proof positive of the threat nūpepa aloha ‘āina were to the establishment.

“They arrest 300 of them (rebels who took up arms against the Republic) and stick them in jail. Right next to them, they stick all the newspaper editors, because they’re as dangerous as the people who took up arms. To me, that’s a big assertion of Hawaiian power during that time period.”

Suppression and Restoration

Kuwada’s final two chapters take the reader through the further degradation of Hawaiian power structures in the 20th century and also several notable instances where Hawaiians used ‘ōlelo Hawai‘i to reassert ea in spaces dominated by colonial forces.

If by now the reader is unconvinced of the power of translation to assert control, Kuwada’s analysis of the “Big

Kaho‘okahi Kanuha KSK’11 photo courtesy of Kanaseokana.

Four” publications documenting Hawaiian history should erase all doubt.

“Ruling Chiefs of Hawai‘i,” “Fragments of Hawaiian History,” “Hawaiian Antiquities” and “Traditions of Hawai‘i” are 20th-century English translations of historical events written originally in ‘ōlelo Hawai‘i by legendary scholars — John Papa ‘Ī‘Ī, David Malo, Samuel Kamakau and Kepelino.

These highly influential translations are so widely read and accepted they become almost canonical depictions of Hawaiian history. Kuwada asserts that many of these translations, though perhaps not intended for the Hawaiian community, “...become what we rely on to tell our own stories about ourselves or to learn about ourselves.”

Kuwada’s final chapter points out notable instances where Hawaiians are taking back the narrative by asserting their ‘ōlelo makuahine in public places.

One particularly poignant example involves the trial of **Kaho‘okahi Kanuha KSK’11**. A staunch opponent of plans to build a massive new telescope atop Maunakea, he and several other kia‘i mauna were arrested in 2015 for blocking construction. The arrests triggered public outrage and major political blowback that shelved construction plans.

When his case came before a judge, Kanuha decided to represent himself. Raised in Hawaiian immersion schools, he answered the judge’s questions in ‘ōlelo Hawai‘i and rebuffed all requests to speak English. Further pressed, he insisted on a translator. Not for himself, but for the judge so she could understand ‘ōlelo Hawai‘i!

“I just smiled so big because it really was this flipping of the scripts. Usually, we’re the ones being dictated to, whereas he’s the one who’s like: No, if you want to adjudicate this case the way that you’re supposed to, you should get a translator,” Kuwada said.

The judge eventually agreed. The trial was conducted in ‘ōlelo Hawai‘i and Kanuha was found not guilty.

Kanuha’s tale may be viewed by many as an act of defiance, but Kuwada sees it also as an opportunity to those who don’t ‘ōlelo Hawai‘i.

“I feel like there’s actually this really generous invitation that’s going on. Come into the world of ‘ōlelo Hawai‘i, a world that exceeds what others would have us be constrained to. Change your language, change your world.”

Translational Takeaways

The ‘ōlelo no‘eau “I ka ‘ōlelo nō ke ola, i ka ‘ōlelo nō ka make” is mentioned several times in Kuwada’s book, and that’s no accident.

“The stakes are literally life and death when you talk about the life of our language, the life of the culture. All of these kinds of things teeter on the knife’s edge of translation depending on the words that you choose.”

Beyond the pages of his book, Kuwada’s main wish for the lāhui going forward is the reclamation of cultural confidence, which in turn will open our imaginations.

“It’s not even about mastery at all. I think it’s a trust in the suppleness of our language and our culture that can handle anything that we throw at it. Our past proves we can change how things are now. We can always imagine. What’s the point of fighting if you can’t imagine that things can be different?” 🖤

Strength in every pound

How Lahaina is reclaiming its traditional roots



Written by Ku'ualoha Kauanoë-Luda
Photos by Chelsie Machado KSM'08

As foundations are poured and buildings rise, something deeper is returning to Lahaina — the sense of community rooted in culture and 'āina.

Earlier this year, Ku'ia Agricultural Education Center, a KS Kaiāulu partner, hosted workshops for families affected by the fires to reclaim their roots in the famous ahupua'a. Led by Lo'iloa, a Maui nonprofit dedicated to healing through Hawaiian practices, keiki and kūpuna worked side by side, carving boards and stone pounders to prepare kalo — some replacing cherished tools lost in the flames.

Instructor and Lo'iloa founder Kawewehi Pundyke, along with his daughter **A. Makana Pundyke KSM'12** and son-in-law **S. Kupono Cabanas KSM'12**, made the long pre-dawn drive from Upcountry, hauling tools and safety gear. Purposefully selecting stones from Lahaina, Pundyke pre-cut them to help families jump-start the second session of their workshop.

The former police officer and pastor has seen firsthand the impact of teaching papa ku'i 'ai and pōhaku ku'i 'ai. While working with struggling youth in detention centers, he taught them to grow kalo in 'īao and craft their boards for harvesting. For many of those students, the hands-on experience forged a deeper connection to their Hawaiian identity and sense of belonging.

"We're up here, looking out over all that was lost but they get to say, 'We're still here,'" Pundyke said of the Lahaina cohort. "To stand here and make something — that's resilience. I hope this class helps them to believe in themselves because every time they ku'i, they're going to remember what they can build."



Top, right: Lo'iloa founder Kawewehi Pundyke instructs class participants on safety protocols before they begin carving pōhaku.



For some, the symbolism was undeniable. After finishing her pōhaku, one resident went straight to the waterfront, where the foundation of her family home was being poured that same day — a reminder of the small and big revivals in Lahaina.

Even for those who had crafted these tools before, the experience felt different. **Pā‘ele Kiakona KSH’13**, a lead organizer for Lahaina Strong, said working alongside others renewed his energy.

“Lahaina literally means a relentless, unforgiving sun, and I take that to heart,” Kiakona said. “There are days it’s hard, but I am of Lahaina and I will continue to be relentless.”

For Ku‘ia Agricultural Education Center founder Kaipo Kekona, the papa and pōhaku are symbols of Hawaiian innovation and perseverance. The longtime farmer and educator sees the resurgence of these traditions as a guide for restoration, leaning on Lahaina’s tenacious history far preceding August 2023.

“When we take what is produced and create something of added value, it transforms the community,” Kekona said. “Before money dictated economics, this process — turning kalo into poi — created value, strengthened families and shaped how we cared for one another.”

That’s why he invited families who aren’t just recovering but leading the way for Lahaina’s future.

“We need more opportunities like this,” he said. “The ones doing the work — we’re burning out. We have to find ways to recharge, to stay in these hard conversations and keep pushing forward.”

As ‘ohana prepared pa’i ‘ai and talked story over lunch, the workshop reaffirmed what Kekona has always known: True resilience isn’t just enduring hardship — it’s rising as a lāhui.

“We’ve already proven we’re resilient. You don’t have to push us any harder to prove that,” Kekona said. “Now we need support. And when that’s too hard to find, we make our own.” ❤️

 Scan this code with your digital device to watch a video that dives deeper into this mo‘olelo.



“When we take what is produced and create something of added value, it transforms the community.”

Kaipo Kekona
Ku‘ia Agricultural Education Center founder



nā ki'i o ko ke kula 'o kamehameha

ks snapshots

The Kamehameha Schools Maui senior class made its annual visit to Mauna'ala to humbly share their appreciation for Ke Ali'i Bernice Pauahi Bishop. The haumāna placed roses on the gravesite of Princess Pauahi and offered oli and mele. The trip also included a visit to Kawaiaha'o Church where a special reconnection with one of their classmates took place (photos on pages 34 and 35). On January 2, 2025, Jolie Mae Māhealani Librao was in a serious car crash that required her to be medevaced to O'ahu for treatment. Having made great strides, she was able to attend the church service accompanied by her mother Melissa Manzano, who is the Maui campus lead registered nurse, and her sister Lynelle. Jolie Mae is continuing her recovery and physical therapy, with support and pule from her fellow hoa papa.







KAMEHAMEHA SCHOOLS HAWAI‘I

Alumni strike a chord at first-of-its-kind KS Hawai‘i band concert

Written by Ku‘ualoha Kauanoë-Luda

Photos by Shaun Chillingworth KSK’99

A. **Meleana Bader KSH’15** wasn’t sure she still had it. Nearly a decade after graduating, she stepped into the Kamehameha Schools Hawai‘i band room, unsure who she’d find or whether she could even keep up.

But that uncertainty proved to be short-lived.

“The minute I entered the classroom again, an instant spark of joy hit me,” Bader said. “It was super emotional.”

She was one of nearly 50 alumni, ‘ohana and community members who returned to form the first kauhale band at KS Hawai‘i. Performing in front of hundreds, they played familiar songs from their time in the band alongside newer pieces with current middle and high school haumāna. The night was filled with reunions, memories and a deep sense of pride in being pua a Pauahi.

The idea had been in the works for a while. KS band kumu Alan Kinoshita and Willie Harris had talked about bringing former students back to play, but this year Harris decided it was time. The open call for members, even those who didn’t graduate from the campus, reflected the school’s culture — one where community is at the center.

“Even though our students leave, they are always a part of us,” Harris said. “We recognize our band program as a type of kauhale, and that sense of community reaches beyond our classroom.”

Four rehearsals gave the 42-piece band time to shake off the rust. The group even invited retired band director Wayne Kawakami to conduct — a blast from the past for Bader and classes before hers. Harris reminded them that picking up their instrument again was like riding a bike. The muscle memory was there, but so was the nostalgia.



Meleana Bader KSH’15 started playing the saxophone in middle school band and continued through high school.

“In band, you didn’t have to pretend to be somebody to fit in,” Bader said. “Whether you were a jock, bookworm, surfer or one of the popular kids, none of that mattered. We could just be ourselves.”

Harris often tells his students: “There’s no bench in band. Every player contributes because collaboration is key.” Those kinds of life lessons stuck with alumni long after graduation.

“We need students to be in the band, but there are some students who need the band,” Harris said. “It’s a space where kids build pilina and discover things about themselves they wouldn’t in a classroom.”

For **Jaysha Alonzo-Estrada KSH’15**, band brought balance to her packed schedule of schoolwork and sports. The former soccer player and honor student still carries the discipline and teamwork she learned during rehearsals, remembering the high expectations set on trips like a competition in New York.

“I’m really grateful for all the opportunities KS gave me,”

Alonzo-Estrada said. “It taught me how to represent not just the school, but my family and Pauahi.”

Back on stage, Bader took it all in — her former classmates around her, the crowd filled with familiar faces. It felt like coming home.

“Seeing Mr. Harris conducting at the front of the room, while I saw my classmates in the crowd, made me feel like I was coming back home — a place I always felt accepted.”

The reunion of the band showed the enduring connections fostered through music and shared experiences. As the final notes echoed, it was clear that this community will continue as a celebration of belonging and the lasting impact of those formative years at Kamehameha. 🍷



The kauhale band met several months in advance to prepare for their debut performance.

KAMEHAMEHA SCHOOLS MAUI

KS Maui haumāna kāko‘o planting efforts at Ka Malu site in Lahaina

Written by Chris Sugidono

Photos by Jacob Chinn

During a class huaka‘i to Lahaina in February, Kamehameha Schools Maui junior Kahoa Kapua‘ala scooped dirt away with her hands to make way for a young ‘a‘ali‘i to be planted in the soil of Ku‘ia.

“Being able to contribute and feel more connected to the land is something that I’m very proud of,” Kapua‘ala said. “After we leave today, I’m going to feel accomplished knowing that I helped not only restore the land but also contributed to the revitalization of our culture and planted native species — some that are very sacred and scarce.”

“It’s just been a really fun experience.”

Kapua‘ala was one of about 15 haumāna and three kumu who made the first school trip out to Ku‘ia to kāko‘o the ongoing reforestation and conservation work being done by KS’ ‘Āina Pauahi team working alongside kaiāulu. Haumāna grades 9-12 planted about 100 wiliwili and ‘a‘ali‘i plants on a site named Ka Malu, whose meanings include: the shade, the shelter and the protection.

KS Maui kumu **Kui Gapero KSK’02** brought his He Ali‘i Ka ‘Āina class as an opportunity to practice what the haumāna have learned at the ‘Āapueo campus, while making a positive impact on the Lahaina community.

“We fully understand that we have a kuleana, and our kuleana is to take care of everybody, take care of everything,” Gapero said. “If we think about ‘āina, ‘āina isn’t just the land. ‘Āina is everybody — it’s everything coming from the land.

“He ali‘i ka ‘āina, he kauwā ke kanaka. The land is a chief, man is its servant.”

Ke Ali‘i Bernice Pauahi Bishop inherited nearly 2,500 acres of land in Ku‘ia and Paunau from Nā Ali‘i Ruth Ke‘elikōlani, Victoria Kamāmalu and Mō‘ī William Lunaliilo. KS Maui kumu Hōkūao Pellegrino and Iwikauaikaua Joaquin have led school efforts to begin the long journey ahead to reforest the lands by propagating seeds on campus with haumāna from 12th grade all the way down to kindergarten.

As of this school year, KS Maui haumāna have propagated over 3,000 ‘a‘ali‘i and wiliwili seeds that were gathered from various locations in Lahaina, including Ku‘ia, as well as the ‘Āapueo campus. Haumāna learned every stage of sowing seedlings and also gained an understanding about the importance of endemic plants to local ecosystems.

‘A‘ali‘i are legendarily hearty. When their leaves fall, they provide nutrients and soil stability to promote new growth. The roots of the wiliwili help resist soil erosion.

“These two species do really well in dryland environments,” Joaquin said. “We want to restore the things that were once here that evolved over millions of years. These plants are only found here in the world, so why would we try to put something else back in these places?”

“Culturally, it’s significant for us to reconnect and put things



that belong here and can identify it as our ‘ohana. It’s bringing our ‘ohana back, not just in the sense of the housing, but can ensure that we’ll be able to sustain ourselves.”

During the class outplanting at Ka Malu, haumāna broke into small teams to dig planting holes with ‘ō‘ō, remove weeds and place plants in the ground while backfilling with soil.

“I don’t usually do things like this, so it’s a new experience for me,” KS Maui haumāna Kahau Legsay said. “I had so much fun doing this and we actually learned about the plants and how it helps the land. My class (2027) name is ‘A‘ali‘i Kū Makani, so getting to connect with the plant we’re named after was nice.”

Kumu Gapero, who previously worked on Kaho‘olawe as a cultural resource coordinator, explains to his haumāna the importance of being strong like the ‘a‘ali‘i, but also the strength of community.

“When you go to Kaho‘olawe, you see some of the ‘a‘ali‘i growing almost sideways, because in an environment where there’s no protection and nobody else around you, you can still grow, but it’s difficult,” Gapero said. “And then on campus, we discovered a huge ‘a‘ali‘i that was the biggest tree we had there. It was protected all this time and had others around it to take care of it. What I share with my students is imagine yourself as this ‘a‘ali‘i. If you have your companions around you and you have others around to support you, you can grow up nice and strong.

“Coming out here, we got hundreds of ‘a‘ali‘i going in together, rather than just one. This is a community we’re building, it’s a community that we’re providing for, and so we should put communities into the ground as well.” 🍷





KAMEHAMEHA SCHOOLS KAPĀLAMA

One hundred years of Ho‘olaule‘a

Written by Lurline Wailana McGregor
Photos by Jacob Chinn

By noon on Feb. 22, close to 7,500 students, parents, teachers, alumni and members of the public had passed through the gate at Bishop Museum to attend Ho‘olaule‘a, which took place this year on the same grounds where it was first held 100 years ago. It was a beautiful day to meet up with friends, eat fried fish from Moloka‘i and smoked meat from Kaua‘i, buy a lei po‘o and sit on the Great Lawn to enjoy a full day of Hawaiian entertainment. Kamehameha Schools’ students filled the morning with music and hula performances, while award-winning musical artists provided nonstop Hawaiian entertainment throughout the afternoon.

The first Ho‘olaule‘a, provisionally called “Graduates and Parents Get Together Day,” was held on May 16, 1925. The school newspaper, “The Cadet,” printed a review of the event one week later:

“Men and women, girls and boys, old and young, dressed in white, blue, in baseball suits and the beautiful dark gray were all features of last Saturday afternoon when the graduates and parents got together on the campus to celebrate the first annual parents get-together day.”

The students had worked hard to prepare for the day, which started with visiting the Girls School and admiring the hats and dresses they were making. The tour moved across the street to the Boys School campus, where parents and alumni inspected the dairy and various vocational shops. Alumni and students next challenged each other to baseball and volleyball games, ending the day with the girls and boys entertaining the guests with their songs.

Pili aloha Lee Loy KSK’65 shares a story about our grandfather, Daniel P. McGregor, whose wife, Louise Aoe McGregor, was a member of the first graduating class of girls in 1897 and after whom the annual Song Contest song leader award is named. Their children were attending Kamehameha Schools at that time and Daniel McGregor proposed to Kamehameha Schools President Frank Midkiff that the event be named “Ho‘olaule‘a,” meaning “coming together on friendly terms.” The name was adopted and, notwithstanding other changes, the commitment to having an annual gathering has remained pa‘a for the past century.

Over the years, Ho‘olaule‘a has evolved into Kamehameha Schools Kapālama’s largest annual fundraising event, organized by the Association of Teachers and Parents. “It’s all done by parent volunteers,” says Gigi Velasco, the ATP vice president of Ho‘olaule‘a this year. “It’s a K through 12 activity, and different grade levels are responsible for particular kuleana.”

Sonyei Matsuura KSK’93, ATP president, explains that the ATP provides the main source of funding for the event: “The money that is generated comes back to ATP, and a lot of the money we make goes back to the students.” Funds are distributed in different ways, with most of the money going to enrichment grants.

Enrichment grants have become an important tool for allowing student-led clubs to initiate and carry out projects that enhance learning and leadership skills.



KS Kapālama Warrior Marching Band and Color Guard at the 100th Ho‘olaule‘a.



Papa Oli me Hula performing at the 100th Ho‘olaule‘a.

Kalamakūokana‘auao Crabbe, a junior and member of the Kula Manu club, which perpetuates culture through featherwork, traveled to Boston last summer with the club thanks to an enrichment grant Kula Manu applied for and received. “This trip meant so much to me because it was a physical manifestation of all the hard work we put in at Kula Manu,” Crabbe said. “What made this trip stand out was being able to interact and observe Hawaiian featherwork in the Harvard and Berkshire museums, which opened my eyes to see our Hawaiian culture across the nation. Our time in Massachusetts has supported our work back home at Kula Manu, where we can share our experience and learnings with our brothers and sisters in Hawai‘i.”

An April 25, 1930, a Cadet article reviewing the fifth year of Ho‘olaule‘a seemed to foreshadow its enduring impact:

“... We have all come to realize the good of the day ... which will never, we hope, die away but instead, continue with an ever increasing display of the splendid life and education Kamehameha offers the youth of Hawaii.” ❤️

KAMEHAMEHA SCHOOLS PRESCHOOLS

Aloha meets aroha: Waimānalo preschoolers engage in cultural exchange with Māori kumu

Written by Alice Silbanuz
Photos by **Kawena Carvalho-Mattos Apao KSK’10**

In a joyful celebration of shared heritage and cross-cultural connection, the haumāna of Kamehameha Preschools–Waimānalo welcomed the kumu of Kura Kaupapa Māori o Ngāti Kahungunu Ki Heretaunga from Aotearoa for a vibrant cultural exchange. This visit united kumu and keiki from across Moananuiākea through mele, mo‘olelo and traditions.

The exchange began with a lively performance by the visiting Māori immersion school teachers, who captivated the Waimānalo keiki with traditional songs and poi dances. In return, the haumāna shared mele honoring Ke Ali‘i Pauahi, whose immense vision has uplifted generations of Hawaiians. This reciprocal sharing highlighted similarities and unique aspects of each culture, fostering a sense of interconnectedness.

“One of the many things we share is a love for ‘āina, a love for our people, and a love for our kūpuna. These guide our decisions to fulfill our kuleana,” said LaniRae Pedro, hope po‘o kumu for Kamehameha Schools Preschools. “Exposing our keiki to this exchange strengthens who they are, where they come from, and their kuleana to this place we love so dearly, Hawai‘i.”

Tauawhia Kira, a visiting Māori kumu, reflected, “It’s very important for the keiki to know where they came from. Holding on to what our ancestors have passed on is crucial as we move forward.”

The exchange celebrated shared values such as love for the land and ancestral wisdom while highlighting parallels



between Hawaiian and Māori experiences. Both communities are engaged in widespread cultural and language preservation movements, advancing social justice and inspiring future generations to carry these legacies forward.

Cultural exchanges broaden keiki perspectives, develop empathy and deepen their understanding of the world.

Kamehameha Schools Preschools is dedicated to nurturing ‘ōiwi leaders who embody the values of aloha, kuleana and mālama. Opportunities like this exchange highlight the unique experiences that KSP provides, preparing keiki to contribute positively to the lāhui and a diverse, global society.

“Indigenous people are everywhere,” said Ashley Kalaiwa‘a, a Waimānalo Preschool kumu who lived in Aotearoa and was immersed in the culture. “Our mele and the way we perform

them may differ, but underlying all that, we are Indigenous people fighting injustices and striving to preserve our languages and traditions.”

The exchange included action songs taught by the Māori group, encouraging the keiki to move and connect through laughter, rhythm and the joy of learning.

“Our keiki did a fantastic job sharing their identity with our Māori cousins,” Kalaiwa‘a noted.

Kamehameha Schools Preschools offer enriching experiences rooted in Hawaiian culture-based education, fostering growth, connection and leadership. Through engaging activities and meaningful exchanges like this, keiki build a strong cultural foundation and embrace aloha, kuleana, and mālama, preparing them to thrive as ‘ōiwi leaders. ❤️



Kumu from Aotearoa’s Kura Kaupapa Māori o Ngāti Kahungunu Ki Heretaunga alongside kumu and haumāna from Kamehameha Preschools – Waimānalo.



**The roots of leadership:
Kamehameha alumni experiences**

by Brandon Ledward
Principal Strategist
Strategy and Experience Group
Kamehameha Schools

**“He ‘a‘ali‘i kū makani mai au;
‘a‘ohe makani nāna e kula‘i.”**

*I am a wind-resisting ‘a‘ali‘i;
no gale can push me over.*

The native ‘a‘ali‘i shrub embodies resilience and adaptability, thriving in diverse environments — from coastal regions to upland forests. Known for its hardiness, the ‘a‘ali‘i is often one of the first plants introduced in restoration efforts. Its deep roots stabilize the soil and prevent erosion, which allows other native plants to take hold and flourish.

The ‘a‘ali‘i is a powerful metaphor for our alumni. Just as the shrub lays the groundwork for future growth, Kamehameha alumni cultivate the foundations for our ‘ohana, kaiāulu and lāhui through ‘ōiwi leadership. Your efforts, rooted in resilience and adaptability, activate ea (life/breath/raising/sovereignty) and promote a thriving, self-determined lāhui.

We launched the ‘A‘ali‘ikūmakani Study to better understand the long-term outcomes of our alumni. We asked about your journey into adulthood, how you are doing now, and the impact Kamehameha has had on your lives. The survey explores a range of topics, including quality of life, well-being, civic engagement and ‘ōiwi leadership. These findings — based on your experiences

— will guide our efforts in supporting current and future haumāna.

Who participated?

In the first year of the study, more than **1,000 alumni** from **13 invited classes** across our three campuses participated in our survey, achieving an impressive **32% participation rate**. As a mahalo for their engagement, donations ranging from \$600 to \$2,000 were made to each class’s KS Class Scholarship through the Pauahi Foundation. All together, we raised **\$23,800** for KS Class Scholarships — a testament to the deep connections and aloha within our alumni ‘ohana. Notably, six classes reached the highest donation tier of \$2,000, reflecting strong commitment and support.

Mahalo nui to the Pauahi Foundation and Advancement team for their kōkua in making this possible, and to our class reps for rallying their hoa and spreading the word. Your efforts brought alumni together and created positive momentum for upcoming years.

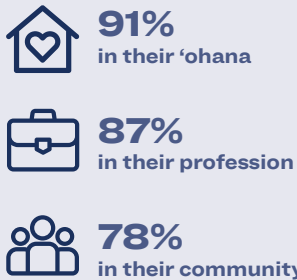
What are we learning?

Kamehameha Schools is committed to cultivating strong leaders who make an impact across their ‘ohana, professions and communities. An overwhelming **89%** of alumni strongly agreed or agreed that their experiences at KS helped them develop valuable leadership skills.

Leadership is about uplifting, supporting and contributing to others, not just holding titles or positions. Our alumni put these skills into action in meaningful ways, with the majority (nearly four out of five) saying KS prepared them to lead very well or somewhat well in at least one of the following areas:

- **91%** feel prepared to lead and support their **‘ohana**.
- **87%** feel equipped to take on leadership roles in their **profession**.
- **78%** feel ready to lead in their **communities**.

KS alumni feel prepared to lead in key areas



Recognizing these diverse expressions of leadership is essential, as they reflect the many ways our alumni serve others and create lasting impact.

What’s next?

‘A‘ali‘ikūmakani is a multiyear study. Alumni aged 28 years and older are invited to take the survey, with participation based on your reunion class year:

- 2024: Classes ending in 4s and 9s
- 2025: Classes ending in 5s and 0s
- 2026: Classes ending in 6s and 1s
- 2027: Classes ending in 7s and 2s
- 2028: Classes ending in 8s and 3s

The 2025 cohort will include **all** alumni from the 1940s, 1950s, and 1960s (except those who took the survey in 2024). Participation is voluntary and confidential.

As alumni, your voices matter! By taking the survey and sharing your experience, you help shape the future of Kamehameha. Like the ‘a‘ali‘i plant, which promotes restoration and growth, your leadership and service are vital to the future of our lāhui.

For more info, visit: ksbe.edu/research/aaliikumakani-study. 🌱



Pauahi Foundation’s Donor Wall honors generous supporters



Hundreds of generous Pauahi Foundation donors came together to celebrate their collective commitment to help Native Hawaiian students achieve their educational goals with the highly anticipated unveiling of Nā Hanohano (the Donor Wall) on ‘Āina Pauahi at Pearl at Kalauao on Jan. 25.

The inaugural event recognized donors who gave \$1,000 or more to the Pauahi Foundation in the 2024 calendar year on Nā Hanohano, as well as the resulting scholarships across the entryway at Pearl at Kalauao on Nā Kīpaipai (the Scholarship Wall).

Kamehameha Schools Alumni donors and their ‘ohana and friends are encouraged to visit the Donor Wall to view last year’s fundraising highlights and to acknowledge the many individuals who give generously in support of Native Hawaiian learners and the next generation of leaders poised to carry the lāhui forward — and to be recognized for their impactful gifts! Donors who make a gift of \$1,000 or more during the 2025 calendar year will be included when the wall is refreshed in 2026.

“Ke Ali‘i Pauahi doesn’t walk alone because of you, our donors!” says Pauahi Foundation Executive Director **Pono Ma‘a KSK’82**. “As we unveil this inaugural donor wall, we recognize a diverse group of donors, including alumni, staff, individuals, corporations and ‘ohana who have shared in the same belief as our beloved Ke Ali‘i Pauahi. 🌱





Keeping it Pono

by **Pono Ma’a KSK’82**
*Director of Advancement and
Executive Director of the Pauahi Foundation*

Aloha mai e nā koa o Kamehameha,

As we recognize and celebrate the triumphs and accomplishments achieved thus far, and navigate through current and impending challenges, I’m excited to share the inspiring stories featuring ‘ōiwi leaders in action throughout this first I Mua issue of the year.

Our team is thrilled to celebrate the classes ending in 5s and Os during the Alumni Reunion Celebration! We continue to build on the momentum of last year’s successful reunion events with all three campuses by creating opportunities to engage with and honor our alumni across the pae ‘āina through reunion celebrations and special gatherings.

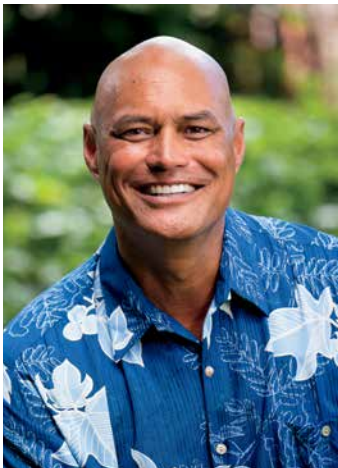
When we look back at fiscal year 2024, your gifts helped us raise over \$2.2 million and we grew our network of donors to more than 2,000! We distributed more than 470 scholarship awards and generous donors helped create 17 new endowed scholarship funds.

As we unveiled the inaugural Pauahi Foundation Donor Wall earlier this year at the brand-new Pearl at Kalauao (formerly Pearl Country Club), I was reminded that Ke Ali’i Pauahi doesn’t walk alone because of you, our donors! I am very grateful for your collaboration and contributions to multiple scholarship and program support funds, but our work is not done.

We aim to serve even more scholarship applicants in the upcoming award cycle and support early learning, K-12 education, college and ‘āina community programming. Help us end the 2025 fiscal year on a high note by joining us with a gift at Pauahi.org, or simply follow the QR code below with your digital device.

Please stay tuned to our monthly Kahiau e-newsletter for the latest news and updates, as well as our KS Alumni (@kamehamehaalumni) and Pauahi Foundation (@pauahifoundation) social media channels for opportunities to engage with us and give your time, talent, and/or treasure. Please stay safe and take good care of yourselves and one another, and I look forward to seeing you soon!

Me ka ha’aha’a,
Pono Ma’a



1950s

■ The **Class of 1957** met for lunch in October 2024 and enjoyed mea ‘ai at Zippy’s and an opportunity to catch up with each other. In sharing accomplishments, the class noted they were the first to establish a class scholarship in 1987 (their 30th reunion). In the interim years, they have awarded 74 haumāna (two each year over 37 years) and over \$53,000 in scholarships. They continue to give back in honor of Ke Ali’i Pauahi’s legacy as they approach their 70th reunion in 2027.

1960s

■ Kamehameha Class of 1964 alumni gathered in Kahului in April 2024 for the 78th birthday of their classmate **Carlton Richards Sr.** Celebrants included **Richard Haake, Edmund** and **Kekoa C. Kekoa Enomoto, Linda Lanihuli Brandl** Freidenburg and **Charles Rapozo**. In attendance but not pictured were: **Ellen Niolopa Kahanu** Raiser and **Joseph “Joe” Novit**.

1980s

■ **Diane Ako KSK’88**

started a new career in state government in November 2024. She is now the Communications Officer at the Department of Accounting and General Services working out of the Office of the Comptroller. She left KITV after seven years there as a newscaster.



Diane Ako KSK’88

■ **Lance Okamura KSK’88** was promoted recently to a two-star general and is one of just a few Native Hawaiians ever to hold that rank in the United States Army. In his new role, he is one of three



Lance Okamura with his parents, Neil and Viola (left), and spouse Tracy.



Top row, left to right, **Iwalani Carpenter Sowa KSK’57, Melsa-Ann Wong Takamatsu KSK’57, Victoria Young Keith KSK’57, Maetan Kaula KSK’57, John Flores KSK’57, Beverly “Aloha” Perez Sanborn KSK’57, Kuulei Apo Reyes KSK’57, Patti Shibuya Igawa KSK’57, Rhoda Loebl, Frances Kang Wong KSK’57**. Bottom row, left to right, **Lynette Kaopuiki Paglinawan KSK’57, Henry Wong, Eva Burningham Torres KSK’57, Arthur Loebl KSK’57, Chester Kahapea KSK’57, Sybil Kahapea**



Left to right, daughter Chelsea; son Micah; Ryan Mahelona; and wife Grace

Deputy Commanding Generals for the U.S. Army Pacific region.

1990s

■ **Ryan Mahelona KSK’91** was promoted to rear admiral in 2024. A major milestone for Mahelona, it also represented a historic achievement for Native Hawaiians. Mahelona is just the third Native Hawaiian to achieve the rank, joining Adm. Gordon Paiea Chung-Hoon and Vice Adm. **Robert Kihune KSK’55**, the latter of whom retired from the Navy in 1994 after 35 years of service and went on to serve as a Kamehameha Schools trustee. Mahelona chose to have his promotion ceremony on the deck of the USS Missouri in Pu’uloa on Oct. 5, 2024. During the momentous occasion, Admiral Kihune presented Mahelona with his official promotion award before he was officially “pinned” with the new, one-star ranking.

■ **Monte McComber KSK’94**, the cultural director at Royal Hawaiian Center was



Class of 1996 lauhala workshop

named to Pacific Business News’ 2024 “Pineapple Awards” honorees, recognizing exemplary leaders in Hawai’i’s hospitality industry.

■ The **Class of 1996** hosted a lauhala workshop in December 2024 taught by the alaka’i of master weaver and kumu hula Ipolani Vaughan. Alaka’i Keaokea Reyes-Lenchanko and her kōkua, Wailani Lenchanko and Laura Kapeli, taught participants how to weave pua kalo (anthurium) in preparation for the 2025 Alumni Reunion Lū’au.

2000s

■ **Patrick Branco KSK’05** was selected for the 2024-25 cohort of the White House Fellows Program in August 2024 and will be serving as an advisor to the Secretary of the Navy focused on



Patrick Branco KSK’05

the Secretary’s Shipbuilding Strategy, naval recruitment, and tribal affairs. Patrick is only the third individual from Hawai’i — and the first Native Hawaiian — to receive this fellowship in the 60-year history of the program. The White House Fellowship is the United States’ most prestigious federal fellowship program, providing professionals with the opportunity to serve at the highest levels of government.

■ The Hawai’i State Foundation on Culture and the Arts announced **Kamakani Konia KSK’07** as SFCA’s Art in Public Places program director. As program director, Konia is also the director of Capitol Modern (formerly called the Hawai’i State Art Museum). He is a University of Hawai’i at Mānoa alumnus, and a Master of Public Administration candidate at the



Kamakani Konia KSK’07

University of Hawai‘i at Mānoa College of Social Sciences. 2025 marks his 10th year of working for the State of Hawai‘i — eight of those at the SFCA. Kamakani is the first Native Hawaiian SFCA Art in Public Places program director.

■ Ho‘omaika‘i to **Makena Naho‘oikaika KSH’07** who was recently recognized as Officer of the Month by the Kona Crime Prevention Committee. Makena has worked in Kona patrol since completing her field training following her graduation from the department’s 94th recruit class in December 2021, for which she was class treasurer. This is the second time she has been recognized as Officer of

the Month, last winning the award in November 2023. Mahalo nui for your service and contributions to our lāhui, Makena!

■ **Alissa Bautista KSH’09** was recognized as a top leader in the architecture, engineering and construction industry. Bautista was honored as part of the 40 Under 40 Class of 2024 by Building Design + Construction, standing out among over 150 candidates across North America for her professional achievements and dedication to community service. In October 2024, Alissa was also named a Top Young Professional 2025 by Engineering News Record for the west

region, celebrating her leadership and commitment to giving back. She now advances to the ENR National Top 20 Under 40 competition later in 2025.

■ **Keli‘i Kalaukoa Masao Grothmann KSH’09** is a kumu hula currently residing in Japan. After studying at the University of Hawai‘i at Hilo and majoring in Hawaiian studies, Keli‘i has bridged his Native Hawaiian and Japanese heritage by merging the two cultures through dance and language, creating a fusion of hula and Noh, a classical Japanese dance theater style. Keli‘i has begun performing in Noh productions, training under master Noboru Sano, and has debuted a production called Kulāiwi, Land of the Ancestors, which he hopes to tour, including home to Hawai‘i.

2010s

■ **Kupono Decker KSH’13** has accepted a coaching position with the Tulsa Drillers, a Double-A affiliate of the Los Angeles Dodgers. From his days at the Kamehameha Schools Hawai‘i campus, Kupono has continued to shine in the world of baseball. After playing at the College of San Mateo and Jessup University, he made a major impact as the director of baseball operations at the University of Nevada, Reno.

■ **Cashman Aiu KSH’14** was named Amazon Athlete of the Year in 2023, recognizing Aiu’s exemplary performance, highlighting her success in client work, advocacy and community leadership, as well as her ability to juggle her responsibilities. Soon after joining Amazon, Cashman joined the Indigenous at Amazon affinity group, and since the Lahaina wildfires Cashman has stepped up to take on the leadership role of global community engagement lead. Cashman has been instrumental in organizing continuing volunteer efforts for the affinity group, organizing a group visit to Maunawila Heiau on O‘ahu in support of Hawai‘i Land Trust, Amazon’s first Native Hawaiian corporate sponsorship.

■ **Davis Kūikaika Ka‘ahanui KSK’14** finished first in the 2024 Kāne Triathlon, JBPHH Half Marathon, and the 15k Boca Norman Tamanaha in August 2024. He was also on the first place relay team in the Hana Relay on Maui in September 2024. Additionally, Davis’ second place overall finish at the Ironman 70.3 in Kona in June 2024 qualified him for the Ironman 70.3 World Championship that



Alissa Bautista KSH’09



Makena Naho‘oikaika KSH’07



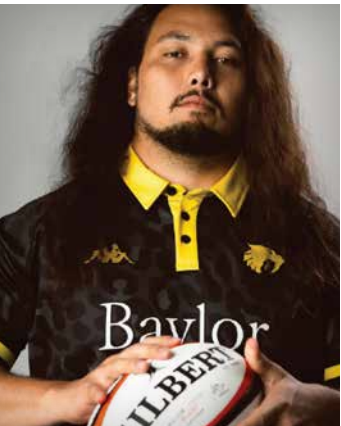
Kupono Decker KSH’13



Cashman Aiu KSH’14



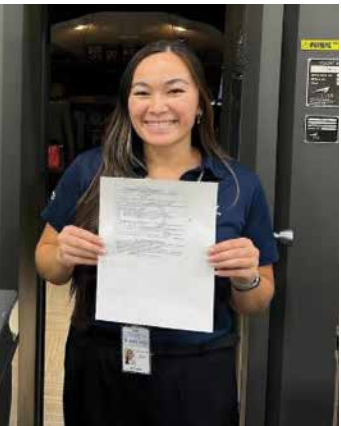
Davis Kūikaika Ka‘ahanui KSK’14



Pono Davis KSH’15



Kamalani Dung KSK’15 and Mom, Honey



Chevell Bertelmann KSH’17

Kamehameha Schools alumni and ‘ohana, organized a huaka‘i to Kaho‘olawe through the Protect Kaho‘olawe ‘Ohana in September 2024. The PKO is a grassroots organization dedicated to the island of Kaho‘olawe and the principles of Aloha ‘Āina throughout Hawai‘i. The PKO work to heal Kaho‘olawe, strengthen our relationship with the land, pay respect to the spirits of the land and protect the natural and cultural resources of our ancestral lands throughout Hawai‘i.

Through a stewardship agreement between the Kaho‘olawe Island Reserve Commission and PKO, named Ka Palapala ‘Aelike Kahu‘āina, the group accessed Kaho‘olawe for education, cultural sharing and restoration activities. There were 41 participants, consisting of Kapālama Class of 1994 classmates, emerging ‘ōiwi leaders from Ko‘olau ‘Āina Momona, a handful of independents and a staff member from the KIRC.



Front row: Puaiohi DeFries Class of 2026, Ma‘aloa Punua Class of 2026, Ka‘ilima Chock Class of 2026, La‘iku Wong Class of 2026, Koi Wongwui Class of 2026, Kaiale’a Tanner Class of 2025, Kahiau Paik Class of 2025. Middle row: **Syd Kawahakui Jr. KSK’99, LaniRae DeLima Pedro KSK’94, Ko‘iahi Punua KSK’24, Daisy Aiwohi Alexander KSM’14, Lory Kim Aiwohi KSK’91, Dennis Kim KSK’64, Lorinda Kim Griffiths KSK’94, Jamie Yee KSK’94, Keialohi Punua KSK’94, C. Shawna Self Tongpalan KSK’94, Kili Perkins KSK’03.** Back Row: **Reece Katada KSK’09, J. Kalama Chock KSK’99, Kauakukalahale “Kaua” Lopez KSK’24, Derek Mar KSK’94, B. Po‘okela Hanson KSK’01, M.L. Samantha Davis KSK’94**

took place in Taupō, New Zealand, in December 2024, where he placed 593rd overall and 130th in his age division, finishing with a time of 4:33:58. Follow his journey on Instagram @iron_hawaiian.

■ **Pono Davis KSH’15** is making a name for himself in pro rugby. He is in his fourth season with the Houston SaberCats, one of Major League Rugby’s top teams. At the end of the 2024 season, the SaberCats had the winningest record in franchise history and the best record, 14-2, in Major League Rugby.

The end of the SaberCats’ season came in the Western Conference semifinals in a loss to the Dallas Jackals. “I’ve had some real good mentors and leaders in my life that helped me set goals, but I’d really like to give back and set the example for all the other kids back home,” Davis said. “I want them to know that you can do it. You can do whatever you want. If you want to go play professional sports, you can do that. It’s all

about taking advantage of the resources available to you.”

■ **X. Kamalani Dung KSK’15**, professional athlete, entrepreneur and community advocate, was honored on Sept. 14, 2024, in Cleveland as one of the Ten Outstanding Young Americans by the U.S. Junior Chamber of Commerce. The annual selection of honorees is noted for identifying rising stars in the fields of politics, science, entertainment, sports, military service, business and human improvement.

■ **Dr. Marilyn Yamamoto KSK’15** graduated from the Duke University School of Medicine in Durham, North Carolina, in May 2024. She is a first-year resident in Diagnostic Radiation and attending the



Dr. Marilyn Yamamoto KSK’15

Riverside Regional Medical Center in Newport News, Virginia. Later in 2025, she plans to continue her residency at Stanford Medicine Health Care in Palo Alto, California.

■ **Chevell Bertelmann KSH’17** was recently hired as an airline pilot at Envoy Airlines. Chevella, who has been a certified flight instructor at West Air since 2021, completed the ATP Certification Program and will now be flying for Envoy.

■ **Noelani Gomes KSH’07** and **Ross Macanas KSH’07** have launched their own business.

Akamai Drivers Hawaii provides private driver education lessons. Noelani and Ross found that there were long waitlists for driver education on Hawai‘i Island, with students having to wait months to get into programs either with the DOE or with a private instructor.





Sierra Gleason KSH'18 White Coat Ceremony

Akamai Drivers Hawaii is committed to providing an engaging, respectful and rewarding learning environment. “We strive to provide each student with the necessary information and techniques to be a safe and responsible driver!” Follow them on Instagram at @akamaidrivershawaii.

■ **Sierra Gleason KSH'18** was accepted to Oregon State University Carlson College of Veterinary Medicine. Each year the Oregon Veterinary Medical Association formally welcomes incoming first year students to the veterinary profession during a White Coat Ceremony

at Oregon State University. During this special event, each incoming student is “cloaked” with a white laboratory coat, a traditional symbol of the medical sciences, and presented with their first stethoscope. Twenty-five years ago, the OVMA became the first state veterinary association to present each first-year student with a white coat. Through this meaningful ritual, these future veterinarians become more aware of their professional responsibilities and are encouraged to embrace the obligations inherent in the profession: to be excellent in science, to be compassionate, and to lead lives of uprightness and honor. One conveyed message is that veterinarians should care as well as cure.

■ **Tai Atkins KSH'19** and **Dallas Duarte KSH'18** are celebrating major accomplishments both on the baseball diamond and beyond. From high school teammates to college teammates, these two wrapped up their final college baseball season together in 2024 at the University of Hawai'i at Mānoa. Tai earned his Bachelor of Arts in Hawaiian studies, while Dallas earned his bachelor's in human development. Their hard work, dedication and teamwork have been inspiring.



Dallas Duarte KSH'18 (left) and Tai Atkins KSH'19



Ashley Falces KSH'19 pictured with her 'ohana



Travis Andrade KSH'20 with his 'ohana, including sister **Alisha Andrade KSH'23** who currently attends Princeton.



Kamalani Freitas KSK'20

Kyra Gomes KSH'20



Samantha Nakagawa KSK'20 with 'ohana



Raynn Dangaran KSH'21

■ **Ashley Falces KSH'19** recently graduated from University of Hawai'i at Hilo. Ashley received her bachelor's degree in business administration/management.

2020s

■ **Travis Chai Andrade KSH'20** graduated from Princeton University in May 2024 with a Bachelor of Arts in anthropology and a certificate in archaeology. A Princeton ReachOut Fellow, Travis is currently working with Huliuaupa'a on wahi kūpuna stewardship projects in Kona, helping preserve cultural heritage across Hawai'i. He plans to attend graduate school following the fellowship.

■ **Kamalani Freitas KSK'20** graduated from the University of Oregon with a Bachelor of Science in business.

■ **Kyra Gomes KSH'20** graduated in May 2024 with her bachelor's degree in music theatre and vocal performance from Oklahoma City University. She will also be making her professional debut with Disney Cruise Line as a mainstage performer.

■ **Samantha Kau'ilani Nakagawa KSK'20**, is a distinguished graduate of

the United States Naval Academy. In May 2024, she earned her Bachelor of Science in chemistry, graduating in the top 100 of her class. Selected as one of only 10 midshipmen for MedCorp, Nakagawa now thrives as a first-year medical student at the Uniformed Services University of the Health Sciences in Maryland. Balancing her role as an ensign in the Navy, she continues to serve her country with excellence and determination.

■ **Raynn Dangaran KSH'21** graduated from Oregon State University with a Bachelor of Arts in sociology on June 15, 2024. She plans to begin her career back home in Hilo for a few years before pursuing her master's.

■ **Kingston Dean Akiona KSH'22** completed U.S. Air Force Basic Military Training at Lackland Air Force Base in San Antonio, Texas. Akiona is now headed to tech school at Sheppard Air Force Base in Wichita Falls, Texas, where he'll specialize in airlift/special mission aircraft maintenance. He celebrated this milestone surrounded by his proud mākuā: his mother Kerrine Akiona and father Kanieala Akiona.

■ **E. Kawena Campbell KSH'22** has just begun an exciting chapter with the Disney College Program. The internship, designed for college students and recent grads, has Campbell diving into the magic of Disney World in Florida, while attending the University of Hawai'i at Hilo online. Currently working at the Food



Kingston Dean Akiona KSH'22 with his parents, Kerrine and Kanieala Akiona.



E. Kawena Campbell KSH'22



Kaylia Galindo KSH'22



Kirstyn Mahaulu KSH'22

and Wine Festival at EPCOT, Kawena is enjoying every moment of this amazing opportunity.

■ **Kaylia Galindo KSH'22** earned her bachelor's degree in behavioral health science from Grand Canyon

University, walking during their winter commencement.

■ **Kirstyn Mahaulu KSH'22** graduated from Grand Canyon University with a Bachelor of Science in business management and a minor in hospitality.

On Dec. 13, 2024, the Department of Land and Natural Resources Division of Conservation and Resources Enforcement celebrated the graduation of Recruit Class 24-01, which included three Kamehameha Schools alumni. **Jonah Morikawa KSK'19**, **Kapena Aveiro KSH'12** and **Chawn Villalon KSM'08** were commissioned as conservation resource enforcement officers. The recruits finished a seven-month-long academy that included training in law enforcement and conservation resource management. They will now begin field training shadowing senior officers from their respective island branches.



Left to right, **Jonah Morikawa KSK'19**, **Kapena Aveiro KSH'12** and **Chawn Villalon KSM'08** (green uniforms). Also included in the photo is DOCARE academy instructor Lt. **Carlton Helm KSK'98** (tan uniform)

KS Hawai'i
alums weave
science, culture
at student
symposium



Chayden Bertelmann KSH'24



Left to right, brother Keaweamahi (Class of 2029), mother Flo, Vioria and father Keawe.

■ **Chayden Bertelmann KSH'24** graduated from U.S. Air Force Basic Military Training on Dec. 5, 2024, at Lackland Air Force Base in San Antonio, Texas. He was surrounded by his proud parents, Chad and Sharon, big sisters Chasity and **Chevelle Bertelmann KSH'17**, and his papa and mama, who were there to witness this incredible milestone.

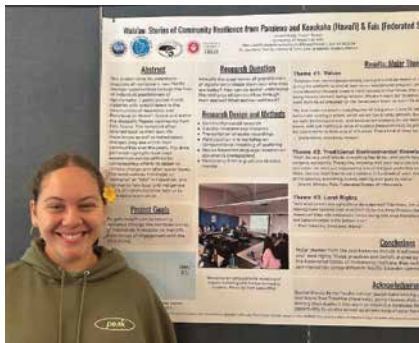
■ **Blaise “Ahi” Vioria KSH'24** graduated from the U.S. Air Force Basic Military Training at Lackland Air Force Base in San Antonio, Texas. Next, he will go on to Sheppard Air Force Base in Wichita Falls, Texas, to tech school, where he'll specialize in refuel bomber aircraft maintenance.

Share your stories!
Do you have a story idea or class news item to share?
Please email AlumniNews@ksbe.edu

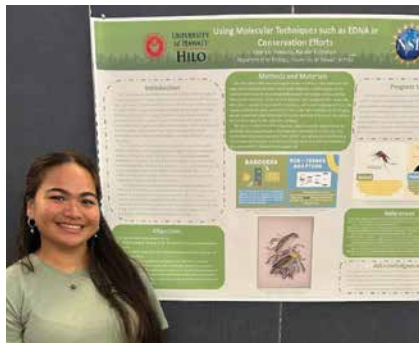
Kamehameha Schools Hawai'i campus alumni participated in the 2024 The Islands of Opportunity Alliance-Louis Stokes Alliances for Minority Participation Program Student Symposium at Kilauea Military Camp. The theme, “Weaving the Fabric of Community — Nurturing Student Success in STEM,” celebrated the intricate connections that bind Pacific island communities, bringing together students, researchers and community members from across the region to share their unique insights and address the challenges facing our region.

Hayden Konanui-Tucker KSH'22, was on the planning committee and was symposium coordinator. He serves year-round as a University of Hawai'i at Hilo Keaholoa STEM Scholars Program student program assistant. **Keleni Fa'anunu KSH'22**, presented her research, “Using Molecular Techniques such as eDNA in Conservation Efforts.” She also serves year-round as a University of Hawai'i at Hilo Keaholoa STEM Scholars Program student program assistant. **A-J Hōkū Brown KSH'22**, presented her research, “Wala'au: Stories of Community Resilience from Pana'ewa and Keaukaha & Fais (Federated States of Micronesia).” **Bethany Correia Okamoto KSH'21**, presented her research, “Exploring the Nature of Community-based Research on Narratives of Climate Resilience across the Pacific.” **Taecia “Kukui” Akana KSK'17** participated as volunteer, ho'okipa, culture and student engagement.

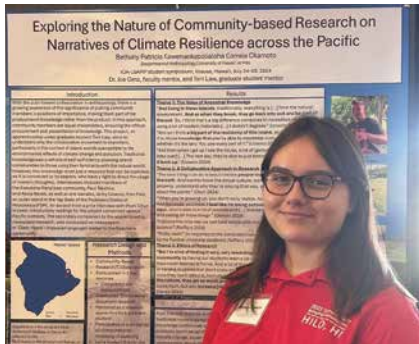
Mahalo to Keala Campbell, Coordinator of the Keaholoa STEM Scholars Program (makuahine of **C-R. Makana Campbell KSH'17** & **E. Kawena Campbell KSH'22**) for sharing.



A-J Hōkū Brown KSH'22



Keleni Fa'anunu KSH'22



Bethany Correia Okamoto KSH'21



Left to right, **Logan Okamoto KSH'21**, Bethany Correia Okamoto, Hayden Konanui-Tucker, Keala Campbell, Keleni Fa'anunu, Hōkū Brown, Taecia “Kukui” Akana.



Mia Maluhia Chow



Keala 'Iolana Beausoleil Kekoa



Dean Toloa Kamalu Sooalo Jr.

■ Mia Maluhia Chow was born on March 3, 2024, to **Micah Chow KSK'12** and **Lauren Leong Chow KSK'12**. Proud 'ohana include: grandparents **Lance Leong KSK'83** (deceased) and **Andrea Hussey-Leong KSK'83**, aunty **Lindsey Leong KSK'13**, uncle **Mason Chow KSK'15** and cousin Kailer Chow-Agor Class of 2025.

■ Liz Valentin and **Kody Kekoa KSK'10** welcomed daughter Keala 'Iolana Beausoleil Kekoa on Dec. 14, 2024. Proud family includes grandparents **Kevin Kekoa KSK'77** and Janice Kekoa, Alex and Catherine Valentin; aunts **Kiana Kekoa KSK'12**, **Elisabeth Lehua Enomoto KSK'87**, and **Kekoa C. Kekoa Enomoto KSK'64** and uncles **Curtis Kekoa KSK'67** and **Edmund Honu Enomoto KSK'88**.

■ **Kamanukea Kekoa Sooalo KSK'10** and Dean Sooalo welcomed their first baby boy, Dean Toloa Kamalu Sooalo Jr. in December 2024.

KSAA Intermountain Region
held its 2024 Celebration of Pauahi
on Nov. 29, 2024, in Las Vegas.

Pictured at right, bottom row (left to right): **Pauahi Thompson Nichols KSK'72**, **Agnes Galvez Krupinski KSK'72**, **Raynette Artis Lee KSK'72**, **Jodi Wai KSK'89**, **Irene Ah Loo Mayan KSK'88**, **Althea Buen Bongolan KSK'88**, **Noelani Kaleohano-Paselio KSK'90**. Middle row (left to right): **Grant Carpio KSK'03**, **Garrett Carpio KSK'99**, **Dancine Baker Takahashi KSK'79**, **Laura Choi Soares KSK'88**, **Amber Kailani Flores KSH'06**. Top row (left to right): **Leina'ala Ah Loo KSK'89**, **Dino Granito KSK'88**, **Owen Wong KSK'61**





P. Kapualalea‘imina‘auao “Lalea” Miller Eldredge KSK’15 and D. Kamalaniakēakua “Kama” Matsukage Miller Eldredge KSK’14 and Wrigley



Kason Ka‘ala Ikari Nitahara KSK’20 and Elena Michiko Zavala



Elizabeth Piilani Keliiekekulamanu Costa Corenevsky KSK’17 and Kirk Corenevsky



Kamanukea Kekoa Sooalo KSK’10 married Dean Sooalo



Nāwai Makua KSH’15, and husband



Kaylen Kalena Rie Nitahara Fie’eiki KSK’17 and Stanley Fie’eiki Jr.

■ **Kamanukea Kekoa Sooalo KSK’10** married Dean Sooalo at the Pali Lookout. Proud makuakāne Kahu **Kordell Kekoa KSK’80** prayed over the marriage, while many ‘ohana were in attendance.

■ **P. Kapualalea‘imina‘auao “Lalea” Miller Eldredge KSK’15** and **D. Kamalaniakēakua “Kama” Matsukage Miller Eldredge KSK’14** were married Aug. 10, 2024, and held their reception at Bishop Museum.

■ **Elizabeth Piilani Keliiekekulamanu Costa Corenevsky KSK’17** and Kirk Corenevsky were married on July 28, 2024, in Kāne‘ohe. The ceremony was held at He‘eia State Park with friends and ‘ohana.

■ Ho‘omaika‘i to **Nāwai Makua KSH’15**, who wed boyfriend of seven years Kaimana on July 7, 2024. They were married in Hilo and honeymooned on O‘ahu.

■ **Kaylen Kalena Rie Nitahara Fie’eiki KSK’17** and Stanley Fie’eiki Jr. were married on Aug. 14, 2024, in Sandy, Utah. The couple resides in Honolulu.

■ **Kason Ka‘ala Ikari Nitahara KSK’20** and Elena Michiko Zavala were married on May 11, 2024. Groomsmen included **Kūpono Chandler KSK’20**, along with Nitahara’s father, brother and brother-in-law. The couple resides in Los Angeles, as Kason pursues pilot school and Elena pursues nursing school.

IN LOVING MEMORY OF

Ronald A. Cox

Nov. 7, 1969 – Dec. 6, 2024
Director, Kamehameha Publishing



Ronald A. Cox served as the director of Kamehameha Publishing for more than a decade. Under his leadership, our publishing house earned a substantial number of awards, including two prestigious Ka Palapala Po‘okela awards for “Book of the Year.”

With his radiant smile and comforting presence, Cox was always behind the scenes as a supportive leader, ensuring the spotlight illuminated everyone else. This may be why it’s rare to find work-related photos of him, especially by himself —he passionately prioritized connecting with and celebrating others. Now, it’s our turn to celebrate him and his legacy, which continues to live vibrantly in the many projects, publications, and people he impacted through his work and spirit.

Cox dedicated his life to mo‘olelo, Hawai‘i, and ka lāhui Hawai‘i, nurturing stories that celebrate our unique ‘āina, culture, history and voices. His passion for storytelling was matched only by his unwavering commitment to amplifying Hawaiian voices and perspectives. Whether collaborating with established authors or mentoring new writers, Cox had an extraordinary gift for seeing the potential in every project — and every person he worked with — and guiding each to its fullest expression.

Beyond his professional accomplishments, Cox was a cherished family man and a kind, protective leader, known for his infectious laughter, his heart of gold and his boundless aloha for those around him. He believed deeply in the power of collaboration and recognized the essential role each person plays in shaping our literary landscape, often expressing gratitude — via his delectable recipes — for the people who enrich our work and deepen its impact on our lāhui.

True to his roots in Kailua, ‘āina known for its life-giving and fathomless waters, Cox was a wellspring of aloha, nourishing those around him with rejuvenating energy and support. His influence will continue to inspire us and our collaborators as we move forward together, honoring his vision of Hawai‘i ‘imi loa by uplifting one another and collectively championing our Hawai‘i ways of knowing and being.

Cox is survived by his partner, Mike, their fur baby Max, his loving family, dear friends, and an extended community of writers, readers and colleagues who will forever cherish his legacy. Though he is no longer with us, the stories he helped bring into the world will continue to illuminate hearts and minds for generations to come.

Ron — your aloha and dedication will never be forgotten. Rather, it lives on as an incredibly impactful chapter in the mo‘okū‘auhau of Kamehameha Publishing, one that has blazed the trail for future generations of storytellers and lāhui leaders to continue the timeless tradition of perpetuating mo‘olelo.

■ **Thomas Meyer Lishman KSK’49**, 93, of Kailua, a cherished husband, dad, papa, great grampa and uncle, peacefully passed away at home on Nov. 24, 2024. Born on Feb. 9, 1931, and raised in Ho‘olehua, Moloka‘i, he later made Olomana subdivision in Kailua his home. After graduation, Thomas studied at the School of Aviation Mechanics at Cal-Aero Technical Institute in Glendale, California, and received his diploma as Master Aviation Mechanic in August 1950. He joined the U.S. Air Force in October 1950, interested in making a career in flight aviation, he served through October 1954 and concluded his years of service as a staff sergeant with an honorable discharge. He then joined Pan American Airways at the age of 25 and served 30 years as an aircraft mechanic. At the age of 55, he started his 12 years of service at United Airlines as a system line mechanic, and thoroughly enjoyed every minute of his 42 working years.

Thomas took great satisfaction in many forms of physical fitness when he could. His favorite activities included jogging the neighborhood, lifting weights and talking story with friends at 24 Hour Fitness Kāne‘ohe, swimming and body-surfing along the Windward coast and clearing the fields of the family’s Moloka‘i homestead. Outdoors was where he preferred to be.

Thomas will be incredibly missed by his wife of 64 years, Rochelle; sons Tracy (Laura) and Kyle (Wendi); daughter **Gayle Lishman Cosier KSK’85** (William); grandson Cheynne (Karina), grand-daughters Alyssa U‘ilani (Lucas) and Dallas Hana (Peter); and great grandson Kylen Ki‘aipono. He is also survived by numerous nieces and nephews and is predeceased by his son, **Leland Lishman KSK’79**; his sisters, Nelene Barclay and Elizabeth Cockett of Kala‘e, Moloka‘i; and his mom and dad, Annie Meyer and Thomas Kenui Lishman of Ho‘olehua, Moloka‘i.

■ **E. Puanani “Cookie” E. Ah Cook** Isaacs **KSK’52**, 89, of Honolulu, returned home to her loving Heavenly Father on Aug. 19, 2024. She was the youngest of 14 children, and wife of famed steel guitarist Alvin Kalanikau “Barney” Isaacs Jr. She is survived by her children, Beverly Lee, Richard (Cynthia) Aki Jr., Scott Aki and Shannon (Kevin) Owens, grandchildren, great-grandchildren and many cousins,

nieces and nephews. She was born in Lahaina, before moving to O‘ahu and graduated from Kamehameha Schools with the class of 1952. She retired from the Honolulu City and County Liquor Commission and Honolulu Star-Bulletin before owning and operating her flower shop, Cookie’s World of Flowers.

■ **Leina Marie Kaupiko** Awai **KSK’53**, beloved mother, grandmother and friend, peacefully departed this world at her home in Kula on Oct. 18, 2024, surrounded by her loving family. She was

89, a force of nature unto herself, and as vibrant in her final days as she was during her exceptional life. Born on Feb. 1, 1935, she set the stage early on for a wonderfully rich life of love, laughter and good times. A straight shooter, calling the shots to the very end, you always knew where you stood with her. Her legacy continues through her children Dannelle Abbey (Mike); Daniel Awai III (Lisa); Kauai Awai-Dickson (Keith) and a ‘herd’ of grand, great-grand and great-great grandchildren and numerous nieces and nephews.

Dawn Orian Kapualani Anahu Fernandez KSK’44 1926 – 2024



Dawn Orian Kapualani Anahu Fernandez **KSK’44**, 98, of Kāne‘ohe, died peacefully at home on Aug. 18, 2024. Born May 30, 1926, in Honolulu to **Hiram Brandon Kekuahinaonalani Anahu KSK’1916** and Hazel Jeanette Rhodes, of Rochester, New York. Her husband and high school sweetheart, **Earl Francis Fernandez KSK’44**, preceded her in 1976, and their only son, **R. Brandon Palani Fernandez KSK’67** and her mother both in 1996. Anahu retired from

Dillingham Construction and was an excellent and avid golfer, a favorite pastime for her and Earl. She was sophisticated and elegant, and her grandchildren and their children fondly called her “Grandmama.”

In her later years, when back problems kept her from golfing, she became fascinated with researching her ‘ohana genealogy, compiling meticulous and detailed records. She was a longtime class representative. She thoroughly loved her church family and was a long-time member of New Hope Windward Church in Kāne‘ohe.

She is survived by her daughters, **Dawn Erleen Fernandez** Fontanilla **KSK’63** of Stover, Missouri, **Bonnie Fernandez** Ryder **KSK’64** (Tom) of Kāne‘ohe, and **Moana Fernandez** Brown **KSK’65** and brother-in-law **Sherman Brown KSK’65** of Washington state; 10 grandchildren, Manulani Fontanilla Huevo (Eric), Scott Fontanilla, Billy Fontanilla (Wailani), Tammie Fontanilla Hibdon (Charles), Keoni Fontanilla (Maile), Palani Ryder (Tina), **B. Aulani Ryder** Kauai **KSK’86** and **Scott Kauai KSK’86**, **Micheal Ryder KSK’89** (Wendy), Rob Aiwohi (April), and Cheryl Aiwohi; 34 great grandchildren; 52 great great grandchildren; and her first sixth generation great great great-grandchild born in 2023; sisters Sunny Gurerrero Lee, Kuuipo Pesl, and Hina Hollinger Alameida; her hānai sons, Chet Gritzmacher, John Valance and Bruce Scottow; and many nieces, including **Gina Fernandez** Karas **KSK’79**, **Lisette “Pua” Fernandez**-Akamine **KSK’78**, Judith Gerard and **Bobette Fernandez Baucom KSK’72**; and nephews including **Jon Fernandez KSK’74**, **Jay Fernandez KSK’76**, Lee Fernandez, **Jacob Fernandez III KSK’82**, and Bruce Hustace.

With the passing of her beloved Duke preceding her, along with parents John D. Kaupiko and Alice “Girly” Makaena Kaupiko, and siblings Joan Lei Williams (Brother) and John D Kaupiko Jr. “Weeboy” (May), her heart never truly parted with those she cared for and their spirits undoubtedly embraced her with open arms as she crossed the horizon.

■ **Joseph Ashow Ahue Jr. KSK’55**, 87, of Kapolei, died May 20, 2024. He was born in Honolulu.

■ **John Jack Cummings Awai Sr. KSK’55**, 87 of Kāne‘ohe, died in Honolulu on July 13, 2024.

He was born in Honolulu to **Theodore H. and Violet Harriet Townsend Cummings** Awai **KSK’32**, the eldest of their four children. He was a proud graduate of the Kamehameha School for Boys. He is survived by his sister **Violet “Jill” Kanoelani Kina‘u Awai** Kaneaiakala **KSK’59**, and five children, **John C. Awai Jr. KSK’83** (Elo), Michael (Angie), Chad (Erin), Jaclyn (Sean) and Jolyn (Clayton), as well as 14 grandchildren and seven great grandchildren.

■ **Ednette Leina‘ala Tam** Chandler **KSK’55**, affectionately known as Eddy, was born in Honolulu on May 9, 1937, and died peacefully on Oct. 6, 2024, at the age of 87. Throughout her life, she exemplified the true aloha spirit, radiating warmth, generosity and an unforgettable laugh. She was an educator and administrator by profession, and her remarkable communication and organizational skills touched countless lives. Eddy was raised in the Kapahulu area by her mother, Kalani Tam, and her half-brother, Bill Tom, and his wife, Louise, after the untimely death of her father, Edward Tam, just before her birth.

Her mother was a nurse and worked at the Kalaupapa settlement on Moloka‘i. At Kamehameha, she developed her writing skills in the school newspaper and the school annual, and her athletic skills primarily on the tennis team. In retirement, she would honor her school by co-authoring a book highlighting the achievements of prominent graduates of Kamehameha Schools, titled: “The Legacy Lives On.” Upon graduation, she enrolled in the University of Hawai‘i and graduated with a degree in sociology. She then pursued a master’s in social work at the University of Minnesota. Chandler and her husband, Don, were married for

62 years. They met in Honolulu when Don was teaching at Kamehameha and Eddy was visiting one of her former teachers, who introduced them. As newlyweds, they moved to Peru while both taught at the American School in Lima. After two years there, they returned to the U.S. to pursue graduate degrees at Washington University in St. Louis — Don in architecture and Eddy in education. Their work brought them to San Francisco in the early 1970s. Eddy was a respected educator and administrator, teaching at the University of California at Berkeley, Merritt College and College of Alameda, where she was division dean and athletic director before her retirement.

Her passion for education and her dedication to her students were a hallmark of her life, and her colleagues and students admired her for her patience and leadership. In addition to her career, Eddy’s contributions to the East Bay Children’s Theatre were a source of great satisfaction and pride. She was twice president of the organization. She was a true soprano, and singing was also a passion of hers — she was a loyal member of the St. Theresa choir until her health declined. Eddy and Don were lifelong tennis partners and members of the Berkeley Tennis Club for over 40 years. She is survived by her husband, Don; her daughter, Kala (Chris Renz); and grandchildren Sophie and Mason. Eddy’s legacy to all who knew her will be memories of her vibrant spirit, warm hugs and infectious laugh.

■ **Clifford Kalani Kaneaiakala Sr. KSK’59**, 82, of Waimānalo, died peacefully at home on May 2, 2023, surrounded by his ‘ohana. He was the son of Iokepa and Alice Kaneaiakala and was the fourth of 10 children. He was a proud graduate of the Kamehameha School for Boys, and an avid athlete and later coach for generations to come. He loved the Lord and was a devoted member of the Church of Jesus Christ of Latter-day Saints. After graduation, he attended Church College of Hawai‘i, now known as BYU-Hawai‘i, for two years. He joined the Honolulu Police Department on Nov. 2, 1964, retiring in 1994, after 30 years of service. He loved riding motorcycles and was a gifted musician. He was one of the original founders of The Māka‘is, the musical group of the Honolulu Police Department, as well as establishing the Hui Māka‘i,

a motorcycle group of active/retired policemen. Cliff married his high school sweetheart, **Violet “Jill” Kanoelani Kina‘u Awai** Kaneaiakala **KSK’59**, and celebrated 61 years of marriage. Besides his wife, he is survived by his children: Nanealani Kaneaiakala-Awong (Elgin), Cory Kaleolani Kaneaiakala (Sherron, deceased), Chad “Futa” Kaleiokalani Kaneaiakala (Shawna), and **Jodi Kanoelani Kaneaiakala-Shim KSK’91** (Jacob); 15 grandchildren; 9 great-grandchildren; brothers **Wayne Kawehi Kaneaiakala KSK’64** (Diana) and Greg Kahale Kaneaiakala; sisters Paula Kehaulani Kaneaiakala-Lee (Jazz) and Jo Ann Mahealani Kaea (Joseph, deceased). He was predeceased by his eldest son, Clifford Kalani Kaneaiakala Jr. (Tammy).

■ **Melvin Everett Shigeo Kekuewa KSK’59** died peacefully on Sept. 12, 2024, at the age of 83. Mel departed this world surrounded by his loving ohana in Washington, D.C. He was born on March 2, 1941, in Honolulu. He grew up on the beautiful beaches of O‘ahu and became an avid surfer and dedicated lifeguard. He took great pride in his Native Hawaiian culture and shared the spirit of aloha with everyone he met. He served in the U.S. Air Force during the Vietnam Era as an aircraft mechanic at Holloman AFB, New Mexico, and was deeply grateful for the compassionate care he received later in life from the Department of Veterans Affairs. Bell Helicopter Company recruited him as an expert mechanic, and he also fabricated aeronautical prototypes as an innovative machinist for North American Rockwell.

Drawn to California by his love for the ocean and sailing, he started a new career as an electrician at Paramount Studios. With his drive, talent and creativity, he founded Kekuewa Lighting & Grip Works and became a top lighting director in the industry. His artistic contributions to countless major motion pictures, music videos and high-end commercials will be cherished for years to come.

Mel is preceded in death by his parents **Jonathan Kekuewa KSK’33** and Margaret Motoe Kekuewa, siblings **Stephen Kekuewa KSK’57** and **Joanne Kekuewa KSK’55**, and daughter Leilani Teresa Kekuewa. He is survived by his children Tona Kekuewa, Monica Kekuewa, Melissa Walker (Kieron Moore), Malia Kekuewa (Mark), Mailani

Kekuewa (Sebastian Kwon), Makena Kekuewa and Brandon Burling (Tamra). He was also blessed with 11 grandchildren, a great-grandson and many nephews, nieces, close family and friends.

■ **Annette Mahealani Keliinoi** Macias **KSK’59** died on Sept. 30, 2024, at 83 years of age. She is survived by her children Terrence Macias (Andrea), Gregory Macias, Stephanie Macias Mountcastle (Jim) and Matthew Macias, as well as by longtime partner Henry Yuki Gushikuma and her brother Donald Keliinoi Sr., 11 grandchildren and 9 great-grandchildren.

■ **David “Hoppy” K. Kaloi Jr. KSK’60**, 82, of Honolulu, died in Pearl City on Nov. 4, 2024. He was born in Honolulu.

■ **Meta Harriett Keanookalanikamakanoenoe Teshima** Shannon **KSK’60**, 82, of Kahului, died on Dec. 9, 2024, at her residence. She was born on April 24, 1942, to Harriet and Frank Teshima Sr. in Wailuku. Meta is survived by sister **Leni Teshima** Rolfson **KSK’56**; brother Kurt Teshima; daughter Maile Shannon, son Kanoa (Jerrie) Shannon; and grandchildren Marcus, Shannon, Kanoa, Hunter and Kaimana. Meta retired from Vacation International, where she managed several timeshare properties throughout Hawai‘i. She also served on the board of directors for many of the properties she managed. She enjoyed her teams, clients and visitors that came across her path. She was an avid gardener and spent most of her retired years tending to the plants in her yard.

■ **Michael Alan Kauakahialii Kahapea KSK’61**, died surrounded by his family on Nov. 17, 2024, at the age of 81. He was born in Honolulu on Jan. 22, 1943. He leaves behind children Mark Kahapea (Maria), Jamie Kahapea-Bond (Michael), Jonathan Kahapea (Cheen), Christopher Kahapea (Kayla Lorin), and **Jason Kahapea KSK’99** (Tiffany), as well as 11 grandchildren and one great grandchild. He also leaves behind siblings **Deanne Kahapea** Enos **KSK’56**, **Chester Kahapea KSK’57** (Sybil), **Ginger**

Illustration this page © 1996 Varez/Ci



Kahapea Wurdeman **KSK’59**, and **S. Lani Kahapea** Barnett-Williams **KSK’62**, along with nieces and nephews. He was preceded in death by his parents, Chester and Suzanne Kahapea.

■ **Raymond K. Kailiuli KSK’62** died on Dec. 17, 2024. He is survived by his sons, Stuart Kailiuli and **Rean Kailiuli KSK’87**.

■ **Rachel Piilani Kam KSK’63**, died on July 9, 2024.

■ **Maile Kehaulani Kauhane KSK’63** died on Jan. 10, 2025, peacefully at home in Henderson, Nevada, at the age of 79, surrounded by family. She was born on Feb. 21, 1945, in Honolulu to Annie and Samuel Kauhane. She was the ninth child of 11 siblings: Viola, Samuel Jr., Odetta, Elias, Josephine, Clayton, Haunani, Pualoke, Naomi and Noelani. After graduation, she became a member of the U.S. Navy. She was married to David Hallums until 1972 and later to Herman R. Smith until 1984. She is survived by sister Naomi Kauhane; daughters Cheryl Hallums-Diaz (Tony), Leilani Hart (Craig), and Pi’ilani Lee Kauhane; sons Kawika (Denise), Kalani (Pili) and Kalola (Miyo); hānai son Kekoa, hānai daughter Luella, and daughter-in-law Annette; 22 grandchildren, and nine great grandchildren.

■ **Harriett Leilehua Desha KSK’64** was born in Hilo on Nov. 5, 1946, and died in Wahiawā on Sept. 23, 2024. She was preceded in death by her parents, Violet and Edwin and is survived by daughter

Kelly, sister Edwina, nieces, nephews, grand-nieces, grand-nephews, cousins and friends.

She worked for most of her adult life at Hawaiian Telcom. In over 35 years she held positions like telephone operator, accounting and coin collector. In 2002, after over 36 years with Hawaiian Tel, she retired and began working part-time at Roosevelt High School as an administrative assistant. Once she retired from Roosevelt in 2019, she spent most of her time at home with her pets. We are all kaumaha of the passing of Harriett, who was also known to many as Cookie. Let us all remember, love is not limited by time and space, and goodbyes are for those who love only with their eyes. For those who love with their heart and soul, there is no such thing as separation.

■ **Edmund Maurice Kiyoshi Enomoto KSK’64**, of Kula, Maui, died Aug. 3, 2024, in Honolulu. He was 78. Edmund was born Jan. 16, 1946, at Pu’unēnē. He graduated from Holy Rosary School in Pā’ia, the Kamehameha School for Boys, and the California College of Arts & Crafts and held a teaching certificate from the University of Hawai’i at Mānoa. He was stationed as an Army illustrator at Fort Knox, Kentucky, where he won the first annual Armed Forces Art Show. He became art director for Kaizawa Advertising, then a freelance artist associated with the Hawai’i Potters Guild. He retired from St. Andrew’s Priory School, where he had served as art-department head and athletic director, and also from King Kekaulike High School, where he taught ceramics, drawing and painting. He was named a Living Treasure of Hawai’i as a ceramicist in 1987 at age 41, one of the youngest ever to receive that accolade.

An avid he’e free diver, he was founding head coach of the former Mulletts Volleyball Club and co-founded Hawaiian Canoe Club’s recreational paddling program. He is survived by wife **Kekoa C. Kekoa** Enomoto **KSK’64**, daughter **Elisabeth Lehua Enomoto KSK’87**; son **Edmund Honu Enomoto KSK’88**; a brother, Andrew Enomoto, and granddaughter Kamalani Hue Enomoto.

■ **Stephen Douglas Park KSK’64**, 78, of Pearl City, Hawai’i died on Aug. 16, 2024. He was born on Sept. 7, 1945, in Hawai’i.

■ **Julia Leilani Hisaye Kaoihana KSK’64** died on Dec. 20, 2024.

■ **Mel Deja Brenner Wakefield KSK’65** died in Round Rock, Texas, on June 6, 2024. She is survived by her husband, Bob; daughter Puanani; sons David and Josh; and her brother **Frank “Trey” Pierce KSK’69**.

■ **Keith Mun Sung Watson KSK’67**, age 75, died on Sept. 20, 2024. He was born on April 26, 1949.

■ **William “Bill” Ku’ualoha Rosehill KSK’68**, 73, of Kailua-Kona, died peacefully on Oct. 16, 2024, surrounded by his loving family. Bill was born on Oct. 26, 1950, in Honolulu, to the late Walter and Catherine Rosehill and was raised in Kailua. After graduation he went on to earn a degree in general tropical agriculture from the University of Hawai’i at Mānoa. He worked as a forestry and natural resources manager for Bishop Estate for 19 years. Bill was a kahuna kūkulu wa’a (master of ancient canoe building), who designed, built and restored koa and fiberglass outrigger racing canoes for 49 years, beginning in 1975.

Bill is survived by his loving companion, **Margo Makanani KSK’68** of Kailua-Kona; his four children, Deanna Frazier (Vince) of Lake Wales, Florida; Anuheia Sonognini (James) of Frostproof, Florida; Lindsay Laua’e Rosehill (Bryan Hong) of Concord, California; and Reid Rosehill (Christabelle Trinh) of Walnut Creek, California; sisters **Lokelani Rosehill KSK’66** (Penfold Maunakea Helepololei **KSK’66**) of Moorpark, Calif., and **SL Keahonui Rosehill KSK’69** (Steve Maresca) of Kailua; brother **Walter Rosehill KSK’75** (Donna) of Kailua; and nieces **Calyn Rosehill KSK’06** and **Cara Rosehill KSK’10**. He was a loving grandfather to eight grandchildren.

Bill will be remembered for his commitment to helping others, his passion for perpetuating the Hawaiian culture and for his unyielding dedication to his family and friends. He will be deeply missed by all who knew him.

■ **Rick Dale Baptiste KSK’70**, died on Dec. 13, 2024. He was an apostolic minister residing on the island of Moloka’i. He has pastored with Grace Bible Ministries and the Shekinah Glory Church and was also the host and of “The Aloha Glory Scope,” a live stream broadcast.

■ **Kent Kiwini Kapaona KSK’70**, 71, died in Henderson, Nev., on July 13, 2024. He was born in Honolulu.

■ **Annette Kuulei Contrades** Manaday **KSK’70**, age 72, of Las Vegas, died on Nov. 12, 2024.

■ **Max F. Mattson KSK’74**, died on July 16, 2024. He is survived by his brother, **Morgan Mattson KSK’79**, and his ex-wife, **Michelle Ranne KSK’74**.

■ **Jeffrey Kalani Okamitsu KSK’74**, age 68, of Westminster, Maryland, died unexpectedly on Jan. 3, 2025. Born in Honolulu, he was the second of three children of Taketo Okamitsu and Dorothea Nomura Okamitsu. In high school, he received his ham radio license, sparking a lifelong passion for communication, science and technology. He continued to enjoy ham radio as a personal hobby throughout his life.

He pursued higher education with distinction, earning a Bachelor of Arts in physics and mathematics, graduating magna cum laude from the University of Colorado in 1978. He continued his studies at Columbia University, where he earned a Ph.D. in physics in 1984. Okamitsu’s career began in academia, where he quickly gained recognition for his groundbreaking contributions to the field. He later joined the Department of Physics at Princeton University as a research associate and lecturer, inspiring students with his passion for teaching while conducting research in high-energy physics that ultimately advanced our understanding of the universe.

His life took a meaningful turn toward family when he met Winnie and her children, Vincent and Stephen. Jeffrey and Winnie married shortly after and spent the next 34 years building a life together. He left academia to pursue a career in industry, where he held leadership roles in engineering, technology and product innovation, culminating in multiple patents to his name. Jeffrey completed an executive MBA from Temple University in 2000.

Later in life, he established his own consulting business, inspired by a desire to share his knowledge and help others realize their ambitions. Using his broad expertise, he supported clients across the defense, commercial and nonprofit sectors, fostering innovation and creating a lasting impact through his work. He is remembered not only for his intellectual achievements but also for his warmth, generosity and love of family.

He is survived by his beloved wife,

Stephen Kane’a’i Morse KSK’64

1946 – 2024



Stephen Kane’a’i Morse KSK’64, 78, born in Honolulu on Aug. 11, 1946, died peacefully in ‘Ewa Beach, on Sept. 29, 2024. His life was a testament to the spirit and beauty of the islands he called home. He will be deeply missed by his family, friends and all who knew him.

While at Kamehameha Schools he helped lead the football team to the Interscholastic

League of Honolulu championship. A graduate of Beloit College in Wisconsin, Morse went on to earn a master’s degree in social work from the University of Hawai’i at Mānoa.

In 1974, he co-founded the Hawaiian Coalition of Native Claims, predecessor of the Native Hawaiian Legal Corp. His other professional roles spanned from being a founder of Alu Like, a non-profit that provides employment and job training services and other programs to bolster Native Hawaiian families, kūpuna and at-risk youth, and serving as housing director for the state Office of Hawaiian Affairs. He also co-authored “The Spirit of Kaloko-Honokohau” report that helped establish the Kaloko-Honokohau National Historical Park in Kona.

In 1976, he was a member of the Kaho’olawe Nine (who included Dr. Noa Emmett Aluli, Kimo Aluli, George Helm, Ian Lind, Ellen Miles, Gail Kawaipuna Prejean, **Walter Ritte Jr. KSK’63** and Karla Villalba) who traversed the Alalakeiki Channel from Maui to the former Target Island in an effort to repatriate the latter from the U.S. Navy, in protest against 35 years of military practice bombing there. He wrote about the event in a 2014 book, “First Landing: Story of the Kaho’olawe Nine.”

Morse served as a Lili’uokalani Trust social worker, executive director of the nonprofit Blueprint For Change and former president of the Kamehameha Class of 1964 alumni group. He helped train the inaugural 1976 Hōkūle’a voyaging canoe crew that sailed to Tahiti using celestial navigation. And he cultivated banana, papaya, taro, lei flowers and sago palms on a 9-acre family farm in Waimānalo.

Morse is survived by six children — Michael Kalaniopu’u (Mary Rose) Morse, Kamaka’imoku Heather Morse, Kealohalani (Robert) Morse Gebbia, Gery (Celine) Graham, Angelique (Sommer) Kahao-Poe and Noa (Joleen) Morse — and 15 grandchildren.

Winifred Okamitsu of Maryland; two stepchildren, Vincent Lafferty and Stephen Lafferty of New Jersey; and three cherished step-grandchildren. In addition to his parents, he is also survived by his elder sister **Liane Okamitsu KSK’72** of Hawai’i and younger brother

G. Kimo Okamitsu KSK’78 of California, as well as his nephew Alike Okamitsu and niece Kanani Okamitsu. Jeffrey Okamitsu was a devoted scholar, mentor and husband, whose life was a testament to the pursuit of knowledge and the power of kindness. He will be deeply missed by all



who knew him. Honoring his final wishes and his heritage, his ashes will be laid to rest in his home state of Hawai‘i.

■ **Stuart “Kimo” Tamanaha KSK’74**, of Honolulu, died at home on Nov. 18, 2024. He was the son of Margaret and **Kenneth Tamanaha KSK’50**. He worked for many years at Woolworth’s music department, 7-Eleven stores, and as an organizer for Hawai‘i International Conferences for Education, retiring in 2018. Kimo was very knowledgeable of his ‘ohana and was often consulted about his ‘ohana’s history. He loved “oldies” music and was an expert on the Beatles. A member of a men’s choral group, Kimo could also sing for hours at karaoke events. He is pre-deceased by sister Wannette (Sarsona) and his father. He is survived by mother Margaret Tamanaha; siblings **Clyde Tamanaha KSK’69** (Lilian), **Solomon Tamanaha KSK’71** (Sharon), Curtis Tamanaha (Beverly), and many nieces and nephews.

■ **Joseph Kiekie Kaahu Uahinui III KSK’75**, 68, of Honolulu, died on Oct. 27, 2024. Born June 20, 1956, in Ho‘olehua, Moloka‘i to Joseph K. K. Uahinui Jr. and Beverly Ann Kulani Uahinui. The graduate of Honolulu Community College was a retired parking and security consultant with Hawai‘i Opera Theatre. He is survived by his wife, **Colleen Shiroma Uahinui KSK’76**; brothers **Kaihehau Uahinui KSK’75** and Ekela Uahinui (Cheryl); sisters Kamakea, Frieda and Yolanda Uahinui; cousins, nieces and nephews.

■ **Desiree Dawn Ku Del Rosario KSK’78**, 64, of Kāne‘ohe, died on Sept. 10, 2024. She is survived by her husband, Thomas, and son **Micah Del Rosario KSK’09**.

■ **David Kaheakalani Akao KSK’79** died on Oct. 9, 2024.

■ **Jeffrey Nathan Kahakua KSK’79**, 63, of Kailua-Kona, died peacefully on Jan. 15, 2025, at his residence surrounded by his family. He was born on Feb. 27, 1961, in Hilo to Joseph and Stella Kahakua. Jeff was a retired fire captain with the Hawai‘i County Fire Department and a member of the Royal Order of Kamehameha I. Jeff is survived by his loving wife, Kam Ping Wong-Kahakua, and son, **Jeffrey Ka Wai Kahakua KSK’07**. He also leaves behind sisters Laurine Carvalho (Lionel) and Maurine Pineau; brother Steven Kahakua (Grace); and numerous nephews and nieces.

■ **Kawehilani Jean Papalimu KSK’79**, died in her sleep on Sept. 26, 2024.

■ The stairway to heaven opened on Oct. 27, 2024, for **Georgiette Likopualehua “Liko” W.I.P. Tancayo KSK’79** to return home to her maker. On March 12, 1961, Michael (deceased) and Irene Tancayo welcomed their first child, Liko. She attended Kaunakakai Elementary and MHS, and graduated from Kamehameha Schools. While on O‘ahu, she worked at Shiro’s Saimin restaurant, joined the Honolulu National Guard and enlisted in the Air Force. After marrying, she welcomed her son, Kegal-Joe Fook Kun M. Burrill. Returning to Moloka‘i, she worked various jobs at Kaluako‘i Hotel and Golf, Kalaiakamanu Hou Church, Moloka‘i Visitors Association, Mahalo Airlines, Mrs. K’s and COM Kaunoa Moloka‘i Senior Service as a program specialist manager, where she worked for over 30 years. Liko was often involved in the community as a member of Ierusalem Hou Church of Hālawa, Hale O Na Ali‘i O Hawai‘i, Festivals of Aloha pā‘ū Unit, an ‘ukulele player for William “Billy” Kaaihue hula hālau and many more community projects. She will be missed by all those she touched. She is survived by her son, **Kegal-Joe Fook Kun Burrill KSK’03** (Jonnelle), granddaughter Serinity-Irene “Rini” Kealalani Burrill, mother Irene Tancayo, brothers **Robert Tancayo KSK’83** (Josephine), Kegal Joe (Michelle) Tancayo Sr. and Ikaika Chong, sisters **Allennie Tancayo Naeole KSK’80** (Gordon), **Wendi-Liz Tancayo-Mebille KSK’84** (Christopher), Mililani Kong, Charline Souza and Hamau Howe, godchildren Justine Cockett and Ohī‘alehuapuakeaokalani Kalipi and many more ‘ohana and friends.

■ **Randall Keoni Borges KSK’81**, 61, of Mililani, died in Honolulu on Oct. 20, 2024. He was born in Honolulu.

■ **Tay Seymour Deering KSK’81** died on Oct. 25, 2024. He was an all-star athlete at Kamehameha Schools and retired police sergeant for the City & County of Honolulu after 25 years.

■ **Kirk Asahi Kanetake KSK’90**, died peacefully on Nov. 3, 2024. Born on March 29, 1972, Kirk dedicated his life to helping others. He excelled in academics, and had a passion for sports, attributed to watching his older brother Tyler’s outstanding talent on the field. Following in his brother’s footsteps, Kirk began playing baseball and football at age 5, which contributed to realizing his dream of playing baseball for the University of Hawai‘i Rainbows, while he earned his bachelor’s degree in education. He went on to educate our children of tomorrow, enjoying teaching and shaping their minds and preparing them for their future before joining the family business, Kanetake’s Appliances, a community staple in Kailua for over 75 years.

■ **Preston Kealakukuiokaulilani Kaluhiwa KSK’16**, aged 26, died Dec. 17, 2024. He was born May 19, 1998, to Lisa and Dean Kaluhiwa of Kāne‘ohe. The eldest of three boys, Preston was a big brother to Dane Keola Kaluhiwa and Laysen Iokua Kaluhiwa. He would often visit paternal grandparents Dennis and June Kaluhiwa’s home near the waters of Kāne‘ohe Bay. This is where his love for the ocean and paddling began as a child and continued to grow as an adult.

He often visited his maternal grandmother, Dolores Boydon, in Waiāhole, where he was able to appreciate and learn more about Ko‘olaupoko and the ‘āina that he came from. He attended St. Ann Model School in Kāne‘ohe through sixth grade, when he was accepted into Kamehameha Schools Kapālana in the seventh grade. He attended Windward Community College, where he earned his associate’s degree in liberal arts in 2018. He earned his bachelor’s degree in political science from the University of Hawai‘i West O‘ahu in 2020.

While attending high school and college, Preston pursued his passion for aviation. His goal was to become a commercial pilot and captain with a major airline. He began with Pacific Air Charters as a flight line service technician/social media

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Aaron David Mahi KSK’71

1953 – 2024



Aaron David Mahi KSK’71, a distinguished linguist, composer, kahu, and one of Hawai‘i’s foremost conductors and musicians, died July 6, 2024, at the age of 70, days before his 71st birthday. Born July 9, 1953, and raised in Honolulu, he gravitated to music at an early age. At 14, he received a mentored scholarship from the Honolulu Symphony Orchestra, one of only 37 students chosen. After graduation he continued his musical education at The Hartt School in Connecticut, graduating in 1975, and with conductor Herbert Blomstedt at La Sierra University in California.

Mahi returned to Hawai‘i in the mid-1970s, performing with the Windward Symphony Orchestra and recording as a member of two Hawaiian music groups: Hui Aloha ‘Āina Tuahine and Kaimana. In 1978 he was commissioned to write string arrangements for “Captain Cook, A Bicentennial Tribute 1778-1978,” an album commemorating the bicentennial of the arrival of Captain Cook. The next year, Mahi joined the Honolulu Symphony Orchestra as a bassist and then began occasional performances as its conductor. In 1981, Honolulu Mayor Eileen Anderson appointed him bandmaster of the Royal Hawaiian Band. He served as bandmaster for 24 years. Mahi was the first Native Hawaiian to serve as bandmaster since Charles E. King retired in 1941. He was the only bandmaster other than Heinrich “Henri” Berger, the “Father” of the modern Royal Hawaiian Band, who was fluent in English, Hawaiian and German, and he was therefore able to read German-language materials dating from Berger’s 43 years as bandmaster. Mahi was an active conservator of the band’s Hawaiian legacy. He sought out lesser-known compositions by classic Hawaiian

composers, used the piano scores of lost orchestration to re-create them and continued the band’s tradition of performing outside Hawai‘i with tours of the continental U.S., Europe and Japan. In 1983 the Royal Hawaiian Band went on a seven-nation European tour. While in Germany, Mahi was presented with a “schellenbaum” (a traditional German band instrument known to English speakers as a “jingling Johnnie”) to replace the band’s original schellenbaum given to King Kalākaua in 1881, which had been looted sometime after the illegal overthrow of the Hawaiian Kingdom in 1893. Mahi received the Golden Ring of Honor from the Association of German Musicians.

In 1988 he collaborated with the Friends of the Royal Hawaiian Band, a private community group, to produce and release two CDs recorded during the band’s concert in Carnegie Hall that year. In 2003 the Federal Republic of Germany awarded him the Bundesverdienstkreuz (Federal Merit Cross) for his continuing success in renewing and strengthening the traditional cultural ties between Hawai‘i and Germany.

Mahi’s last concert as bandmaster was Feb. 13, 2005. In the years that followed, Mahi continued his life’s work as a musician, composer, conductor, recording artist, researcher and cultural resource. He played music in Waikīkī with George Kuo and Martin Pahinui, did cultural research in Hawai‘i and elsewhere, and wrote new musical arrangements for the annual Kamehameha Schools song contests.

Mahi also served as kahu of the Association of Hawaiian Civic Clubs and as kahu of the Makiki Community of Christ Church. From 2009 until 2021, Mahi was a part of the Hui Nohona culture team for Partners in Development Foundation. He received the 2021 Hawai‘i Academy of Recording Arts Lifetime Achievement Award, presented in January 2022.

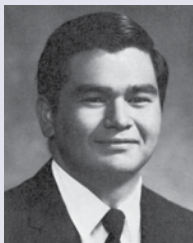
manager, responsible for the upkeep and maintenance of the airplane fleet. While working for Pacific Air Charters, he completed his hours and training to become a private pilot. He worked at Rainbow Helicopters as a ramp supervisor and continued to train and study with his mentors, Wayne Blankenship and Pat McNamee, to receive multiple pilot ratings. Preston worked for Resource Mapping Hawai‘i as a Commercial Survey Pilot. This provided him the opportunity

to fly throughout the Hawaiian Islands and become more familiar with the airspace.

Kaluhiwa became a certified flight instructor and worked at Barbers Point Flight School providing instruction and training to aviation students. During his time at Barbers Point Flight School, he was proud that his students had a 100% first attempt passing rate for their check rides. While at Barbers Point

Flight School, he accepted a position at Kamaka Air Cargo, where he began as a loader and continued his aviation training and hours to become a captain and receive his wings. He accepted a pilot position with SkyWest on Nov. 14, 2024. He would be flying as a captain while gaining valuable experience to put toward his ultimate goal of flying for a major airline. Preston had mentioned that if he were to get hired on with United, he would love to fly with his mom

Kahu **Sherman Thompson KSK’74**
1956 – 2024



Kahu **Sherman Thompson KSK’74**, died on Kaua’i on June 4, 2024. He was 67. Born in Honolulu on Oct. 1, 1956, and raised in Lahaina in a Buddhist household, he was the son of **Sherman Namauu Thompson KSK’45** and Kiyoko (Grace) Shibao, who predeceased him. His father was a Maui police officer and deputy director of the Department of Liquor Control for Maui County. His mother was vice president and the branch manager of American Savings and Loan in Lahaina, and was active with Lahaina Hongwanji’s Maui United Fujinkai and the Lahaina Business and Professional Women’s Club and was a bon dance instructor.

With both parents in demanding careers, his maternal grandparents, Yasuto and Sugi Shibao, both lifelong members of Lahaina Hongwanji, played a big part in his formative years, along with his two brothers and two sisters.

A graduate of Hawai’i Pacific University, and the University of Hawai’i at Mānoa, he retired from Kamehameha Schools Kapālama Campus after 47 years of service, the last five years as the school’s chaplain. As chaplain, Sherman was responsible for the religious educational services program at the schools, as well as overseeing the operations of Bishop Memorial Chapel, which serves the campus community and alumni.

Previous to that he served in the school’s boarding program as an adviser and head adviser. He also served many years as associate chaplain. After retirement, Kahu Thompson took up residency on the

island of Kaua’i. Over the years, he served in Honolulu at Kaumakapili Church, Kalihi Moanalua Church and Nu’uanu Congregational Church. In addition, he provided spiritual support and consultation to many Honolulu financial institutions, Waikīkī resorts and commercial and retail establishments, as well the U.S. Navy and U.S. Army. He was often called upon to officiate at weddings and memorial services.

Kahu Thompson was also a strong advocate for interfaith endeavors and served on many boards in the Honpa Hongwanji organization, including as a trustee of Pacific Buddhist Academy. He was an instructor in the Dharma Light Program sponsored by Honpa Hongwanji Hawaii Betsuin. His public service included years on the State Civil Defense Advisory Council during Gov. Ariyoshi’s and Gov. Waihee’s tenures.

Kahu Thompson was a beloved member of the Honpa Hongwanji sangha in Hawai’i and had longstanding ties to both Lahaina Hongwanji and Hawaii Betsuin. Having been raised a Buddhist since early childhood in Lahaina, Sherman was a member of Lahaina Hongwanji Mission, which lost its temple and adjoining facilities, to the Lahaina wildfire in August 2023 along with most of Lahaina. His family’s residence, two blocks from the Lahaina Hongwanji temple, was also consumed by the wildfire. For his numerous contributions to Honpa Hongwanji Mission of Hawai’i, he was posthumously recognized with the title of “Ko-Myo-In” by Bishop Toshiyuki Umitani at Kahului Hongwanji Mission.

Kahu Thompson is survived by brothers Kaid and Dan Kaula Thompson; sisters **Konia Thompson-Mitchell KSK’68** (Mark) and **Pauahi Thompson Nichols KSK’72**, and seven nieces and nephews.

(Lisa Kaluhiwa) who has been a flight attendant with United for 35 years. He had plans to move to Washington state, marry his long-time love and fiancée, **Maliana Kauī KSK’16**, and start flying for SkyWest. Flying was not his only passion. Outrigger canoe paddling was not only a hobby for him but a cultural connection and practice, as well as his “therapy.” Kaluhiwa comes from a long line of skilled steersman and avid outrigger canoe paddlers. He began paddling at the Kāne’ohe Canoe Club at a young

age, continued on to Keahiakahoe Canoe Club, and then to Lanikai Canoe Club. He crossed the Kaiwi channel (the Moloka’i Hoe) at least six times. One of his crossings was with Keaukaha Canoe Club (and his uncle Nathan Kaluhiwa from Hawai’i island). Preston often paddled his OC-1 or “one man” canoe on Kāne’ohe Bay, where he would launch from his grandparents house, friends’ homes or He’eia pier. He lived by the slogan “no worries” followed by a “loose shaka.” He had confidence and knowledge on his side, and

knew that he could accomplish anything he put his mind to. During his short time here on earth he was able to reach almost every goal he set for himself. Kaluhiwa will forever be remembered for his kind spirit and ability to light up a room with his smile alone, his wonderful sense of humor, love for his family, fiancée, friends, paddling and aviation, and determination to do his best in all of his endeavors. Although we will all miss him terribly, we are grateful for the many fond memories and laughs shared with him.



He kuapapa nui:
The powerful impact of righteous leadership

by Kahu **Brian “Kaunaloa” Boshard KSK’77**
Kamehameha Schools Hawai’i

Aloha nui kākou,

Iēhova’s goodness highlights His righteousness and kūpono character, which is holy, perfect and pure without blemish. Our scripture, written by the Prophet Isaiah, speaks of the fruit or the blessing of a righteous king and good leader whose character is modeled after God’s nature. The outcome of pono leadership is a lasting peace, marked by quiet confidence of everlasting hope among all people.

He Kuapapa Nui “the firm foundation” describes the powerful and positive impact of righteous leadership. Kamehameha ‘Ekahi, after enduring years of challenges uniting a divided people, employed his righteous leadership skills and talents to solidify a new Hawaiian Kingdom. His pono guidance birthed an era of peace and hope during the last years of his pivotal reign. Nearing death, he gathered his ‘ohana, leaders and counsel to remind them that his righteous work is not done and that they will need to live the legacy of kūpono leadership. His message of aloha is passed on and finds its place in the heart and mind of his precious granddaughter, our Ke Ali’i Pauahi. Her decision to use her vast resources to provide world-class educational opportunities for her people is our legacy of kūpono that we are entrusted to continue without fail.

Our ali’i hiwahiwa acknowledged the perfect lifestyle of Iesū Kristo, who never wavered in His identity as the Righteous King. Jesus’ peace, sacrifice and undying love exemplify how an alaka’i kūpono establishes Kuapapa Nui for ‘ohana, kaiāulu and our lāhui. By trusting and obeying God’s word, we can be empowered by these virtuous characteristics: love, patience, peace, joy, kindness, goodness, faithfulness, gentleness and self-control. These are the fruits of God’s Spirit of righteousness that will inspire our lāhui to reclaim and collectively advance an enduring narrative of Native Hawaiians thriving. I mua kākou e nā pua o Kamehameha! 🌺

17 E lilo nō ka hana pono ‘ana i mea e malu ai, A’o ka hope o ka maika’i, he kuapapa nui mau loa, a me ka malu.

18 E noho nō ko’u po’e kākaka ma nā wahi kuapapa nui, A ma nā hale ho’i ho’omalū ‘ia, A ma nā wahi ho’omaha o ka malu.

Isaia 32:17-18

¹⁷ The fruit of righteousness will be peace, its effect will be quietness and confidence, forever.

¹⁸ My people will live in peaceful dwelling places, in secure homes, in undisturbed places of rest.

Isaiah 32:17-18



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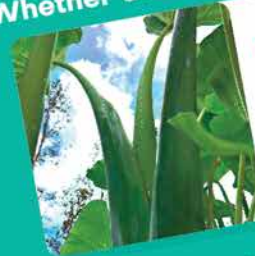
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